



DIOGENES LAERTIUS.

THE
LIVES,
OPINIONS,
AND REMARKABLE
SAVINGS

Of the Most Famous
Ancient Philosophers.

Written in *GREEK*, by
DIOGENES LAERTIUS.

Made *English* by Several Hands.

The First Volume.

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The LIFE of
DIOGENES LAERTIUS.

SInce our Author, *Diogenes Laertius*, has so highly oblig'd Posterity, by the Pains which he has taken in collecting the Lives of the most Famous *Philosophers*; without which Assistance, we could never have attain'd the Knowledge of so many remarkable Discourses, and Means to understand their Learning, my Opinion is, that it is but reasonable to do him the same Justice, to publish whatever we have found, as well in Ancient, as in Modern Authors, in reference to his own Life. Nevertheless, because there are but very few, who have made mention of him, we must be forc'd to do as they do, who not daring to stare impudently in the

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Face of any Lady, for that they never had the opportunity of Access to speak to her, are constrain'd to fix their Eyes upon her Hands; in like manner shall I ground my Discourse, for the greater Confirmation of the Reasons which I bring upon his *Book of Lives*; from which we shall endeavour to collect his own, as we do the Cause from the Effect; not being able to compass more ample Testimonies of his Qualities, by reason of the great Distance between the Age he liv'd in, and our Times, and the Negligence of those who have writ the Lives of Remarkable Persons, without making mention of His.

*The Time
wherein he
flourish'd.*

In the first place then, to remove all Disputes concerning the Time wherein he flourish'd, most certain it is, that it could not be but very few Years, that he preceded the more Modern *Philosophers*, of whom he makes mention in certain Places
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of his *Lives*; that is to say, *Simon Apollonides*, who liv'd in the Reign of the Emperor *Tiberius*; *Plutarch*, and *Sextus Empiricus*, who liv'd in the Time of *Marcus Antoninus*. Nevertheless 'tis very probable, that he might survive a long time after them; seeing that *Eunapius* the *Sardian*, who liv'd under the Reign of *Julian* the Emperor, makes no mention of him in the Catalogue of Authors, who have collected the History of the Ancient *Philosophers*: which makes me question, Whether the same Accident did not befall *Eunapius* & *Diogenes*, as befel *Sotion* & *Porphyrius*; the Elder whereof wrote the *Lives* of the *Philosophers* who liv'd nearest to his Time; and the Younger, the *Lives* of such as were most remote from the Age wherein he liv'd. So that there is no Faith to be giv'n to *Suidas*, who asserts, that our Historian liv'd both before and after the Death of *Augustus*.

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The Place of
his Birth.

As for the Place of his Birth, I am not of their Opinion, who will have it to be a Village of *Cilicia*, call'd *Laertes*; grounding their Opinion upon his Additional Surname; for their Conjecture is fallacious: in regard there is no reason to think, but that it ought to be either his Proper Name, or given him by reason of some Accident, without deriving it from the Place of his Nativity; nay, though they might have some reason to derive his Name from the Place of his Birth; yet there will another doubt arise, whether there might not be some other Village in *Greece*, that bore the same Name, to prevent his being a *Cilician*: for had they but read with Consideration the Life of *Timon* the *Phliasian*, they might there observe by his own Testimony, that he was of *Nice* in *Macedonia*; of the same Country with *Timon Apolloniates*; as is manifestly apparent by

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by that Expression of his, *ὁ μὲν ἡμεῖς*, our Countryman; which Words cannot be understood in any other Sence, as the Learned Reader may judge by the *Greek* Text in the same Place; for there is no Credit to be giv'n to the *Latin* Version.

If it be a thing possible to judge *His Manners* of the Manners of a Person by his Physiognomy, and of the Cause by the Effect, what should hinder us to make a shrewd Conjecture of the Manners of *Diogenes*, in regard that Books much more manifestly discover the Inclinations of those that wrote them, then Words; and Words more clearly then the Countenance? It is impossible to understand the Discourse of a Man by his Face, unless he speaks; nor whether he can play on the Lute or no, unless you hear him touch the Strings: But we may apparently discover his Manners in his Works, as we may his Face in a Mirror;

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Mirror ; in regard that by his faithful setting down in Writing what Men have done and said, we find, that he never approves their Vicious Acts ; but on the other side, censures them by some Explication or other : As when he tells us that *Bion* entertain'd his Friends with lewd Discourse, which he had learn'd in the School of Prophane *Theodorus* : Or by some Epigram of his own making ; as, when in the same place, he laughs at the Folly of *Bion*, who had all along liv'd an impious Life ; yet dy'd at length in the height of Superstition. In the next place, we may observe his Humanity, or rather true Morality in other places ; while he overthrows the Impostures of Backbiters and Slanderers, and makes it his Business to defend the Virtue of others ; as we may see in the Life of *Epicurus*. His Justice is also remarkable in this ; that he never dissembles what is truly good ,
nor

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nor the Errors of any Person ; which is observable in the Life of *Zeno the Cittean*, and *Chrysippus* ; and in this ; That in all his Writings, he is never observ'd to be a rigid Affecter or Favourer of any Sect. Moreover, he shews himself so much an Abhorrer of all manner of Veneereal Excess, that he never lets any Person escape unbranded who was guilty of that Vice ; yet in Terms so modest, as not to offend the Reader ; as we may observe in the Life of *Crates*, and several others.

As to the Sects then in Being, it is more easie for us to tell, of which he was not, then to make him a Follower of any one ; for that he shews himself a Neuter in all his Writings. Nevertheless, if we may speak by Conjecture our own Sentiments, we have some Reason to believe him a Follower of *Potamon of Alexandria*, who after all the rest, and a little before his Time, set up a Sect
of

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of those that were call'd *Choosers*, or *Eclectics*; and bore the Title also of *Lovers of Truth*; because they made Choice out of every Sect, of that which they thought was best to stick to. Which was the Reason that *Clement*, *Potamon's* Countryman, says in one Place, *We ought neither to be Zenonians, nor Platonics, nor Epicureans, nor Aristotelics, but rather Eclectics; chusing out of every Sect that is most Noble, and nearest approaching to the Truth.*

His Learning.

His Learning appears by his *Writings*: For if we observe his *Style*, we shall find it concise, and full of Efficacy; his *Words* well chosen, and his *Discourse* eloquent. Yet is he not altogether exempt from blame, as to the *Disposal*, *Superfluity* or *Defect* of *Matter*; which some excuse by laying the *Fault* upon his *Memory*; others, upon his *Multiplicity* of *Business*, which would not permit him to take

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take a Review of what he had written. Nevertheless he keeps his Station among those that may be thought most accomplish'd in all manner of Learning; so that if I may speak my own Thoughts, neither the *Life of Plato*, nor the *Epitome of the Zenonian Dogma's*, nor the three *Epistles of Epicurus*, seem to be of his weaving.

Certain it is he wrote his *Pameter* before his *Lives*; which is nothing else but a Volume of *Poems* and *Epigrams*, in all sorts of Meter, in the Praise of several Persons; which was divided, as he testifies himself, in the *Life of Thales*, into several Books. Some time after he had publisht it, he collected out of several Authors, the *Lives* of the most *Illustrious Philosophers*, and dedicated them to a certain Lady; as appears in the *Life of Plato*; where he has this Expression; *Since you are so great an Admirer of Plato, and a Lover*

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Lover of his Doctrine, above any other;
&c. Besides these Works of his;
we have no Authentic Testimony;
to confirm that he ever wrote any
Thing more.

I also find several Remarkable
Persons, who bear the Name of
Diogenes. The First, was a *Sporadic*
Philosopher, a Native of *Apollonia*,
and a Disciple of *Anaximenes*, in
the Seventieth *Olympiad*, whose Life
is recorded in the Ninth Book of
this History; and of whom *Cicero*
makes mention in his First Book of
the Nature of the Gods; where, he says,
*But what kind of Thing can that Ayr be;
which Diogenes Apolloniates will have
to be a God? What Sence can it have, or
what Form?* The Second, was the
Cynic; who was in his Declension
about the 113th. *Olympiad*; whose
Life is related at large in the Sixth
Book of this History. The Third
was an *Epicurean*, born at *Tarsus*,
and a Disciple of *Epicurius*; who

Wrote

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wrote a Treatise of the Most Fa-
mous Schools. The Fourth, a *Stoic*;
Sirnam'd, the *Babylonian*; though
he were of *Seleucia*; he flourish'd
some Years before *Cicero*; who te-
stifies in the Fourth Book of his *Tus-
culane Questions*, that he was sent
with *Carneades*, by the *Athenians*, Am-
bassador to *Rome*. You may see
his Opinions in the Third Book,
De Finibus; and the First, *De Na-
tura Deorum*; the Second, Of *Divi-
nation*; the Third, *De Officiis*; and
the Fourth, *De Oratore*. The last
was our *Laertius*; whose Life we
here conclude.

The

The Names of the *Transla-*
tors.

THe First Book Translated from
the *Greek* by *T. Fetherstone, D. D.*

The Second Book Translated from
the *Greek* by *Sam. White, M. D.*

The Third Book, Translated from
the *Greek*, by *E. Smith, M. A.*

The Fourth Book, Translated from
the *Greek*, by *J. Philips, Gent.*

The Fifth Book, Translated from
the *Greek*, by *R. Kippax, M. A.*

The Sixth Book, Translated from
the *Greek*, by *William Baxter, Gent.*

The Seventh Book, Translated from
the *Greek*, by *R. M. Gent.*

Diogenes

Diogenes Laertius

OF THE
LIVES and SENTENCES

Of such Persons as were
Famous in PHILOSOPHY.

The First Book.

Translated from the *Greek* by *T. Fetherstone, D. D.*

The Prooeme.

Some there are who affirm, That the
study of Philosophy deriv'd its first O-
riginal from among the Barbarians.
For that among the Persians there
were the Magi; among the Babylonians or
Assyrians the Chaldeans; and the Gymno-
sophists among the Indians. Among the
Gauls were another sort, that went by the
name of Druids, or Semnotheans, as Ari-
stotle reports in his Magic, and Sotion in
his Thirteenth Book of Succession. Among
the Phoenicians flourish'd Ochus; Zamolxes
grew famous among the Thracians, and At-
las among the Lybians. Add to this, That
the Egyptians asserted Vulcan to be the Son
of

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of Nilus; from whom, among them, Philosophy first commenc'd; and over which they who presid'd as Presidents and Guardians, were both Priests and Prophets. From whence to the Time of Alexander the Macedonian, were to be numbr'd Forty Eight Thousand, Eight Hundred Sixty three Years: In all which space of Time, there appeared Eclipses of the Sun, no less than Three hundred seventy three; of the Moon, Eight hundred thirty two, From the Magi, of whom the chief was Zoroastres, the Persian, by the computation of Hermodorus the Platonic, in his Book of the Sciences, to the Taking and Destruction of Troy, were five thousand years: though Xanthus the Lydian reckns from Zoroastres to the Descent of Xerxes not above six hundred years. To which Zoroastres afterwards succeeded several other Magi, under the various names of Oltanes, Atrapsychi, Gobryæ, and Pazatæ, till the total subversion of the Persian Monarchy by Alexander. But they are grossly mistak'n, while they attribute to the Barbarians the famous Arts and Inventions of the Grecians, from whom not only Philosophy, but even the Race of Mankind had its first Beginning. For among the Athenians we behold the Ancient Musæus; among the Thebans, Linus; Of which two, the former, reported to be the Son of Eumolpus, is said to have first made
out

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out the Pedigree of the Gods; to have invented the Sphere; and first to have taught the World that All things were created of one Matter, and should again be dissolv'd into the same. This great Person ended his days at Phaleræ, where the following Elegy was engrav'd upon his Tomb,

Here in Phalerian Dust, beneath this
stone,
Sleeps lov'd Musæus, once Eumolpus Son.

Also from the Father of Musæus the Eumolpidæ among the Athenians deriv'd their Name. As for Linus, he was the Son of Mercury, and the Muse Urania: He wrote of the Creation of the World; discovered the course of the Sun and Moon, and from whence all Plants and Animals had their first Being. Which lofty Poem of his began after this manner,

Once was the time when Nature's God
display'd
All things in Order, and together made.

Whence Anaxagoras borrowing, affirms
that All things appear'd at first without shape,
together and at the same instant; at what
time the high Intelligence coming, embellish'd
and adorn'd the several Compositions. This

Linus ended his Life in Eubœa, being shot with an Arrow by Apollo. After which accident, this Epitaph was inscrib'd upon his Monument:

Here Theban Linus rests in Sacred
Ground,
Urania's Son, with honour'd Garlands
Crown'd.

And thus Philosophy had its Beginning among the Greeks: which is also the more apparent from hence, That in the very name it self there is not the least of barbarous Sound or Etymology. True it is, they who ascribe the Invention of it to the Barbarians, produce the Thracian Orpheus, to make good their Assertion; whom they averr to have been a Philosopher, and of great Antiquity. But for my part, I cannot understand how we can think him to be a Philosopher who utters such things as he does, concerning the Gods; while he asperses the Deities as guilty of all humane Passions, and loads 'em with those Vices which are seldom discours'd of, less frequently committed by the worst of Men. And therefore though the Fable reports him to have perisb'd by the fury of enrag'd Women, yet the Epigram at Dios in Macedon, speaks him to have been struck with Thunder, in these words,

With

With footy Thunder all besinear'd,
Here by the Muses lies interr'd,
Together with his Gold'n Lyre,
The Thracian Orpheus, he whom Jove
High Heav'n commanding, from above
Struck dead with his Celestial Fire.

Now they who affirm Philosophy to have deriv'd its Original from the Barbarians, pretend to shew us the form and manner of Instruction that every one made use of, together with their Customs and Institutions; declaring that the Gymnosophists and Druids uttered their Philosophy in Riddles and obscure Problems, exhorting Men to worship the Gods, to do nothing that was Evil, and to practise Fortitude. Clitarchus also in his twelfth Book asserts the first to have been great Contemners of Death: That the Chaldeans wholly employ'd themselves in Astronomy and Predictions: That the Magi were attentive altogether upon the Ceremonies of Divine Worship, Sacrifices and Prayers to the Gods, as listening to none but only to themselves: They also discours'd of the Substance and Generation of the Gods; which they affirm'd to be Fire, Earth, and Water; condemning all manner of Images and Similitudes; more especially those that asserted the Gods to be Male and Female. They taught

also several things in reference to Justice, accounting it impious to burn the Dead, but held it a vertue to ly with a Mother, or a Daughter, as Sotion relates in his Thirteenth Book. More than this, they practised Divination and Fortune-telling, affirming not only that the Gods appeared to 'em, but that the Air was also full of Specters, through the redundancy of mix'd and various Exhalations, forming themselves, and piercing the Opticks of those that were sharp sighted. However they forbid external Worship, and the use of Gold. Their Vestments were white; they lay upon the Ground; their Food was only Herbs, Bread and Cheese. Instead of Wands, they made use of Reeds, with the sharp ends of which they took up their Cheese, and so put it to their mouths. But as for Incantation, or Conjurati^on, they understood it not, as Aristotle testifies in his Magic, and Dinon in his Fifth Book of History; where the same Author observes that the name of Zoroastres, being interpreted, signifies a Worshipper of the Stars; which Hermodorus also confirms. Moreover Aristotle, in his First Book of Philosophy, declares the Magi to have been more Ancient than the Egyptians; and farther, that they believ'd there were two Principles of all Things, a Good, and an Evil Demon; of which they call'd the first by the name of Jupiter, and Oromasdes; the other

Hades

Hades and Arimanius; which Hermippus also witnesses in his First Book of the Magi; Eudoxus in his Periodus, and Theopompus likewise in his Eighth Book of Philippics. Which last Author farther declares it to have been the Opinion of the Magi, that Men should rise again and be Immortal, and that all Things subsisted by their Intercessions. Which Eudemus the Rhodian also relates. Hecataeus asserts, That they believ'd the Gods to be begotten. Clearchus surnamed Solensis in his Book of Education affirms the Gymnosophists to have sprung from the Magi; and some there are, who derive the Jews from the same Original.

Moreover, they who write concerning the Magi condemn Herodotus, denying that ever Xerxes darted his Javelins against the Sun, or that he ever offer'd to fetter the Sea, which by the Magi were both held for Deities; but that their forbidding of Statues and Images might probably be true. However they grant the Philosophy of the Egyptians to be the same, as well in reference to the Gods, as to Justice; and that they held Matter to be the Beginning of All things; out of which they distinguish'd the four Elements, and allowed the Production of several Creatures: That they worship'd the Sun and Moon for Gods, the first by the name of Osiris, the other by the name of Isis, whose mysterious

B 4

worship

worship they conceal'd under the similitudes of Bees, Dragons, Hawks, and other Creatures, according to Manethus in his Epitome of Natural Things; and Hecataeus in his First Book of the Egyptian Philosophy: And farther, that they erected Temples and Images, because they understood not the Form of the Deity. That they believ'd the World to have had a Beginning, to be Corruptible and Spherical; that the Stars were of a fiery substance, and that their temperate mixture produc'd all things upon Earth: That the Moon was Eclips'd by the shadow of the Terrestrial Globe: That the Soul was immortal, and frequently Transmigrated: That Rain was produc'd by the alteration of the Air; with several other Philosophical Opinions and Conjectures of the same nature, as may be gather'd from Hecataeus and Aristagoras. They also constituted several Laws in reference to Justice; the honour of all which they gave to Mercury: Also to several Creatures, that were generally useful to Mankind, they attributed Divine Worship: If we may credit their own Relations, they boast themselves to have been the first inventors of Geometry, Astrology, and Arithmetick. And thus much concerning the first invention of these things.

But as to the Name of Philosophy, Pythagoras was the first that call'd it so; and

assum'd

assum'd to himself the Title of Philosopher, when he disputed at Sicyon with the Tyrant of the Sicyonians, or rather of the Phliasians, according to Heraclides of Pontus; for he would not allow any mortal Man to be truly wise but only God. Before that time, Philosophy was call'd Sophia, or Wisdom; and he who profess'd it was dignify'd with the Title of Sophos or Wise, as one that had reach'd the sublimest vertues of the Soul. Now more modestly he is called Philosophos, an Embracer of Wisdom. Nevertheless Wise Men still retain the name of Sophists; and not only they, but the Poets also. For so Cratinus in Archelochus calls both Homer and Hesiod, as the highest Encomium he could give those famous Authors.

Now they who particularly obtain'd the more eminent Title of Wise Men were these that follow; Thales, Solon, Periander, Cleobulus, Chilo, Bias, and Pittacus; in which number there are some that reckon Anacharsis the Scythian, Myso the Chenean, Pherecydes the Syrian, and Epimenides the Cretan; and some others needs will also add Pisistratus the Tyrant. And these were they whom Antiquity reverenc'd under the Title of Wise Men.

As for Philosophy, it is said to have had its first Foundations laid by two Persons of equal Fame, Anaximander and Pythagoras; the

the one the Scholar of Thales, the other the Disciple of Pherecydes. By which means Philosophy being thus divided, that which was founded by Anaximander was call'd the Ionian Philosophy ; in regard that Thales, who was Anaximander's Master, was a Mytesian of Ionia. The other the Italian Philosophy, because that Pythagoras who was the Author, spent most of his time, and publish'd his Philosophical Tenents in Italy.

The Ionian Philosophy terminates in Clitomachus, Chrysippus and Theophrastus : the Italian with Epicurus. For to Thales succeeded Anaximander ; to Anaximander, Anaximenes ; Anaxagoras follow'd Anaximenes ; and Archelaus follow'd Anaxagoras ; after whom came Socrates, who was the first that invented Ethics ; to whom among the rest of the Socratics, in the first place succeeded Plato, who founded the Ancient Academy. To him succeeded Speusippus and Xenocrates ; to them Polemon ; to Polemon Crantor and Crates. Then followed Archelaus, the Author of the Middlemost Academy ; and his Successor was Lacydes, who instituted the New Academy. After Lacydes flourish'd Carneades, succeeded by Clitomachus. Thus the Ionian Philosophy terminated with Clitomachus ; but with Chrysippus in this manner : To Socrates succeeded Antisthenes ; to Antisthenes, Diogenes

genes the Cynic ; to him Crates the Theban ; to Crates, Zeno the Cittian ; after Zeno came Cleanthes, and after him in the rear of all Chrysippus. In Theophrastus it thus concluded. To Plato succeeded Aristotle, to Aristotle Theophrastus. And thus ended the Ionic Philosophy.

The Series of the Italian Philosophy was this : Pythagoras succeeded Pherecydes ; to him his Son Telauges, to whom Xenophanes ; to him Parmenides, to whom Zeno of Eleate ; to Zeno, Leucippus ; to Leucippus Democritus. After Democritus followed several, and among the rest Nausiphanes and Naucydes became most Celebrated ; and were next in order succeeded by Epicurus.

Now to distinguish these Philosophers generally into two sorts ; some were Dogmatical, who determin'd of Things, as fully comprehended and understood. Others Ephectic, who doubted of every thing, and pretended to understand nothing. Of the one, the most part have left behind 'em several Monuments of their Ingenuity : others have writ nothing at all. In which number, as some will have it, are Socrates, Stilpo, Philip, Menedemus, Pyrrho, Theodorus, Carneades, and Bryso ; and some there are who will allow neither Pythagoras, nor Aristotle the Chyan, to have publish'd any more than some few Epistles.

Others

Others there are famous only for some particular Treatises ; as Melissus, Parmenides, and Anaxagoras. Zeno wrote much ; more than he Zenophanes : Democritus more than they. Aristotle exceeded him ; more than he wrote Epicurus, but most of all Chrysippus.

Others of these Philosophers were distinguish'd by their additional Names ; of which some were given 'em from the place of their Birth : as of Elia, Megara, Eretricum, Cyrenæ. Others from the places where they kept their Exercises, as the Academics and Stoicks. Some from Custom and Habit, as the Peripateticks. Others in Derision, as the Cynics. Others from the Effect, as Eudæmonics. Others from their Pride and Vain-glory, such were they that call'd themselves Lovers of Truth, and Eclectici, as pretending only, like Bees, to suck the flowers of Philosophy. Others had their Additions from their Instructors and Teachers, as the Socratics and Epicureans. Some, for that they wrote of the nature of Things, were call'd Naturalists : Others, because they taught nothing but what concern'd Manners and Breeding, were call'd Ethici : And Dialectici, they who busied themselves only about the Subtleties and Niceties of Words and Arguments.

The Parts of Philosophy are three ; Natural Philosophy, or Physics, Ethics, and Logic.

Physics properly treat of the World, and the things therein contain'd. Ethics discourse of the management of our Lives both in Civil and Political Affairs : And Logic furnishes both with Arguments and Reasons. Till the time of Archelaus, Physics flourish'd alone. From Socrates Ethics had their beginning. And Zeno of Elea, was the first that reduc'd Logic into Form. Of Ethic Philosophers there were no less than ten Sects, the Academic, Cyrenaic, Elean, Megaric, Cynic, Eretric, Dialectical, Peripatetic, Stoic, and Epicurean.

Of the Ancient Academy Plato was the chief : of the Middlemost, Arcefilaus : and of the New Academy, Lacides. Of the Cyrenean Sect Aristippus of Cyrene was the Head : of the Elean, Phædon of Elea : of the Megaric, Euclid of Elea : of the Cynic, Antisthenes of Athens : of the Eretric, Menedemus of Eretria : of the Dialectic, Clitomachus the Chalcedonian : of the Peripatetic, Aristotle the Stagerite : of the Stoic, Zeno the Cittian : and the Epicurean from Epicurus, who was the first Founder. However Hippobotus in his Treatise of the Philosophical Sects, denies there were any more than nine Sects, or Institutions ; and places the Megaric first, the Eretric next : the third place he assigns to the Cyrenaic ; the fourth to the Epicurean ; the fifth

to the Annicerean; the sixth to the Theodorean: in the seventh place he ranks the Zenonian; in the eighth the Old Academy; and in the ninth the Peripatetic: Nor does he make any mention of the Cynic, the Elean, or the Dialectic. As for the Pyrrhonian, it is rejected by most, by reason of its Obscurity. Yet some allow it to be partly a Sect, and partly not; as seeming to be a kind of a Sect. For, say they, we call that a Sect which either follows or pretends to follow some sort of Reason, according to outward appearance. In which sense it may not improperly be call'd a Sceptic Sect. But if we may call a Sect, a propensity to adhere to Opinions that have some congruency one with another, it cannot be call'd a Sect, in regard it has no Opinions or Determinations belonging to it. And thus much in few words concerning the Beginning, the Increase, the Parts and Sects of Philosophy. Although it is not long since, that another Sect, which is call'd the Eclectic, has been started among the learned by Potamo of Alexandria, which pretends to cull the flowers of all the other Sects; and whatever seems most pleasing to their fancies. For, as he says himself in his Rudiments, there ought to be a twofold Examination of Truth; one, from whence we should make our judgment, which is the Principal; and the other by which we should make the same judgment,

ment; which consists in the force and exactness of Ratiocination and Fancy. And upon the strength of these scrutinies he asserts Matter, Quality, Action and Place to be the Beginnings of All things; that is, of what, and from what; where and wherein. The End also to which all things are refer'd he affirms to be a life perfect in all Vertue, not without some natural and external Felicities of the Body. But we are now to give an Account of the Men themselves; and of Thales in the first Place.

THALES

THE
LIFE of THALES.

THALES therefore (as *Herodotus*, *Doris*, and *Democritus* concurring-ly report) was of a noble Extraction ; having for his Father *Examius*, for his Mother *Cleobulina*, both of the Family of the *Thelidae*, the most illustrious among the *Phœnicians* ; being descended from *Cadmus* and *Agenor*, as *Plato* testifies ; and he first obtain'd the Title of *Wise*, at what time *Damastus* rul'd as Prince in *Athens* : During whose Government, the rest of the *Wise Men* were dignified with the same Appellation, as *Demetrius Phalareus* relates in his *Epitome* of the *Athenian Archontes*. He was made free of the City of *Miletum*, whither he accompany'd *Nelus*, who was expell'd his native Country *Phœnicia*. But as several others affirm, he was a *Milesian* born, yet still of a noble Descent. Where after he had manag'd the Public Affairs for some time, he betook himself to the Contemplation of Nature ; though most agree, that he never left any Monument of his Industry behind him. For that same Treatise of *Naval Astrology*, reputed

reputed to be his, is more probably aver'd to be the work of *Phocus* the *Samian*. Yet *Callimachus* makes him so skilful in the Heavens, as to have found out the *Vesper Bear*, by which means the *Phœnicians* became such exquisite Saylor. His *Iambics* are these:

He first descri'd the Northern Team of Stars,

That draw the Artic Wain about the Pole,
By which Phœnician Pilot fearless dares;
To steer through pathless Seas, without con-
troule.

But, as others say, he only wrote two Treatises concerning the *Tropic* and the *Equinoctial*, believing it no difficult thing to apprehend the rest. However most allow, that he was the first that div'd into the Mysteries of *Astrology*, and foretold the Eclipses of the Sun, as *Eudemus* declares in his *History of Astrology*; which was the reason that *Zenophanes* and *Herodotus* so much admir'd him; besides that *Heraclitus* and *Democritus* testify the same thing. Some there are who affirm him to be the first who held the Immortality of the Soul; of which number is *Chærilus* the Poet. As others report, he was the first that found out the course of the Sun, from

from *Tropic* to *Tropic*; and comparing the Orb of the Moon with that of the Sun, discover'd the one to be no more than the seven hundred and twentieth Part of the other. He was also the first that limited the Month to thirty days. He was likewise the first that discours'd of nature, as some affirm. Moreover *Aristotle* and *Hippias* testify, that he was the first who taught, that inanimate Things were endu'd with Souls, which he prov'd from the Vertues of the *Magnet* and *Amber*. Having learnt the Art of *Geometry* among the *Egyptians*, he was the first that invented the *Right-angl'd Triangle* of a Circle, for which he offer'd an Ox in Sacrifice; according to the relation of *Pamphilus*; though others attribute that invention to *Pythagoras*, and among the rest *Apollodorus* the Accomptant. And if it were true what *Callimachus* vouches in his *Iambics*, that *Euphorbus* the *Phrygian* invented the *Scalenum*, and *Trigonum*, with many other things relating to the Speculation of Lines, as certain it is that *Thales* gave much more light to that sort of *Theory* by many Additions of his own.

As to what concern'd Affairs of State, apparent it is, that he was a most prudent Counsellor; for when *Cræsus* sent to make a League with the *Milesians*, he oppos'd

it with all his might ; which afterwards, when *Cyrus* obtain'd the Victory, prov'd the preservation of the City. *Heraclides* reports him greatly addicted to a solitary and private Life. Some there are who say he was marry'd, and that he had a Son, whom he call'd *Cibissus* : But others affirm that he persevered a Batchelor, and made his Sisters Son his Heir by Adoption. Insomuch that being demanded why he took no care to leave Off-spring behind him ? His reply was, *because he lov'd his Children too well*. At another time his Mother pressing him to marry, he answer'd, *It was too soon* : Afterwards, when he grew in years, his Mother still urg'd him to Matrimony with greater importunity, he told her, *'twas then too late*.

Hieronymus the *Rhodian* in his second Book of *Memorandums*, relates, how that being desirous to shew how easie it was to grow rich, foreseeing the great plenty of Oyl that would happen the next year, he farm'd all the Plantations of Olives round about, and by that means gain'd a vast sum of money.

He affirm'd that Water was the Beginning of all things, and that the World was a Living Creature tull of Spirits and Dæmons. He also distinguish'd the Seasons of the Year, which he divided into three hundred

hundred sixty five Days. Nor had he any person to instruct him ; only while he continu'd in *Egypt*, he held a strict familiarity with the Priests of that Country. The same *Hieronymus* relates, That he measur'd the Pyramids, by observing the shadows at what time they seem'd not to exceed human Proportion. As *Minyes* relates, he liv'd with *Thrahybulus*, Tyrant of the *Milesians*. As for what is recorded concerning the *Tripes* found out by the Fishermen, and sent to the *Wise Men* by the *Milesians*, it still remains an undoubted Truth. For they say, that certain *Ionian* young Gentlemen having bought of the *Milesian* Fishermen a single Cast of a Net, so soon as the Net was drawn up, and the *Tripes* appear'd, a quarrel arose, which could by no means be pacify'd, till the *Milesians* sending to *Delphos*, had this Answer return'd by the Goddess :

*Is't your Desire, Milesian youth, to know
How you the Golden Tripes must bestow ?
Return, and say what Phoebus here reveals ;
Give it to Him in wisdom that excels.*

They give it therefore to *Thales* ; he to another ; the other to a third, until it came to *Solon* : Who saying that only God excell'd in Wisdom, advis'd that it should

be forthwith sent to the Temple of *Delphos*. This story *Callimachus* relates another way, as he had it from *Leander* the *Milesian*; how that a certain *Arcadian*, whose name was *Bathycles* bequeath'd a Bottle of Gold to be given to the chiefest of the *Wise Men*. Which was accordingly given to *Thales*, and so from one to another, till it came to *Thales* again; who thereupon sent it to *Didymean Apollo*, with this Inscription, according to the words of *Callimachus*.

*Me Thales sends to Sacred Nilean King,
Twice to him sell the Grecian Offering.*

But the Prose ran thus. *Thales* the *Milesian*, Son of *Examius*, to *Delphinian Apollo*, twice receiving the Guerdon of the *Greeks*. And *Eleusis* in his Book of *Achilles* farther tells us, That the person entrusted to carry the Present from one *Wise Man* to the other, being the Son of *Bathycles*, was call'd by the name of *Thyrion*, with whom *Alexo* the *Myndian* also agrees. However *Endemus* the *Gnidian*, and *Evanthes* the *Milesian*, affirm, That it was a certain friend of *Cræsus*, who receiv'd a Golden Cup from the King, with a command to present it to the *Wiseſt* of the *Greeks*; who gave it to *Thales*, and so he went from

from one to another, till he came to *Chilo*; to whom, when he sent to enquire of the Oracle, who was wiser than himself, it was answered, *Miso*; of whom more in due place. Which person *Endemus* mistakes for *Cleobulus*, and *Plato* will have to be *Periander*; and concerning whom *Apollo* made this return to *Anacharsis*, who was sent to consult the Oracle.

*O Etean Myſo, born in Chenes, I,
Beyond thy Fame for wiſdom magniſie.*

On the other ſide *Dædachus* the *Platonic*, and *Clearchus* affirm, that the Golden Preſent was ſent by *Cræſus* to *Pittacus*, and ſo from one to another, till it came to *Pittacus* again. Moreover, *Andron* in his *Tripas* relates, That the *Argives* made a *Tripas* to be preſented to the *Wiſeſt* of the *Greeks*, as the Guerdon of his Vertue; and that *Ariſtodemus* the *Spartan* was adjudg'd the wiſeſt Perſon, who nevertheleſs ſubmitted to *Chilo*. *Alceus* alſo makes mention of *Ariſtodemus*, aſcribing to him that famous ſaying among the *Spartans*,

*Wealth makes the Man, no Poor Man can
be good.*

Some there are who relate a Story of a Ship, full freighted, that was sent to *Thrasybulus*, Tyrant of the *Milefians*; which Vessel afterwards was Shipwrackt in the *Coan* Sea, where the *Tripes* was afterwards found by certain Fisher-men, as being part of the Lading. Though *Phanodocus* avers the *Tripes* to have been found in the *Attick* Sea, and brought to *Athens*, where after long debate in a full Assembly, it was decreed to be sent to *Bias*. Others say, That it was the Workmanship of *Vulcan* himself, by whom it was presented to *Pelops* on his wedding day: Afterwards it descended to *Menelaus*, from whom it was violently taken away by *Paris*, when he made the famous Rape upon *Helena*, and by him thrown into the *Coan* Sea, by the advice of a *Lacedemonian* Sibyl, who foretold him it would prove the occasion of much Mischief and Contention. Some time after this certain of the *Lebedians* having bought the Cast of a Net, the *Tripes* was drawn up; upon which a Quarrel arising between the Purchasers and the Fisher-men, both Parties came to a Hearing at *Cos*; which proving ineffectual, they appeal'd to *Miletum*, the Metropolis of the Country. Thereupon Commissioners were sent by the *Milefians*, to compose the Difference, who nevertheless

less return'd without being able to do any good. Upon which, the *Milefians* resenting the contempt of their Ambassadors, resolv'd to revenge the Affront upon the *Coans* by force of Arms: in which contest, after many had lost their lives on both sides, it was decreed by the Oracle, that the *Tripes* should be presented to the Person most famous at that time for his Wisdom. Immediately both parties agreed upon *Thales*, who in a short time after consecrated the Present to *Didymeian Apollo*. The answer given to the *Coans* was this,

*Between th' Ionians and the Meropes,
The baneful wast of War shall never cease,
Till they the Tripes, all of Massy Gold,
Into the Sea by Vulcan thrown of old;
Send from their City to the distant Home
Of him that knows things past, and things
to come.*

The answer to the *Milefians* has been already recited, and therefore we shall not repeat it again. And this is all that we can find remarkable concerning this same story of the *Tripes*.

As to other things, *Hermippus* in his Lives, ascribes to *Thales*, what is by others reported to have been the saying of *Socrates*;

tes ; That he gave thanks to Fortune chiefly for three things ; first, That he was a Man, and not a Beast ; secondly, That he was a Man, and not a Woman ; and thirdly, That he was a *Grecian*, not a *Barbarian*.

It is farther reported, how that going forth of his House one night to contemplate the Stars, he fell into a Ditch, not minding his way : Which an old Woman perceiving, *Thou art like, indeed, Thales, quoth she, to discover what is above at such a distance in the Sky, that canst not see a Ditch just before thy nose.* However it were, most certain it is that he was highly industrious in the study of *Astronomy*, as *Timon* well knew, who gives him this *Encomium* in his *Silli*.

*Such Thales was, of all the wiser Seav'n
Best skill'd in Wisdom, and the Stars of
Heaven.*

As for his Writings, *Lobon of Argos* admits of two hundred Verses, and no more ; and he adds farther, that this Anagram was ingraued upon his Statue :

*This Thales is, of whom Miletum proud,
Gave him a Birth above the common Croud ;
Astrologer most Ancient He, and then
In Wisdom far surpassing other Men.*

There

There are also several celebrated Sentences that are generally said to be his, and pass under his name, without the least controul ; of which, among the rest, these are a small part : *Few words are the sign of a Prudent Judgment. Search after Wisdom, and choose what is most worthy ; so shalt thou stop the mouths of Slanderers and Tale-Bearers.*

His Apothegms are reported to be these. *That God is the most ancient of Beings, for that he never had beginning. That there is nothing more beautiful than the World ; as being made by God. That the wisest thing is Place, because it contains all things. That the mind is the swiftest Thing, for it surveys all things in a Moment. The strongest thing Necessity, for it overcomes all things. The wisest thing Time, for it invents and discovers all things. He affirm'd, That Death differ'd nothing from Life. Why then, said one to him, do not you endeavour to dye ? Because, reply'd he, there is no difference between either. Being ask'd, Which was first, the Night or the Day ? Night, said he, preceded Day : One day before being ask'd, Whether the Crimes of bad Men were conceal'd from the Gods ? He reply'd, No, nor their thoughts neither. To an Adulterer who ask'd him, Whether he would swear that he never committed Adultery ; he made*
answer,

answer, *Is not Perjury worse than Adultery?* Being ask'd, *What was the most difficult thing in the World?* He reply'd, *To know a Man's self.* To, *What was most easie?* he made answer, *To admonish another.* To, *What was most Delectable?* He reply'd, *To Enjoy.* To, *What was God?* He answer'd, *That which has neither beginning nor ending.* To, *What was most rarely to be seen?* He reply'd, *To see a Tyrant strick'n in years.* Being ask'd, *How a Man might most easily brook misfortune?* He answer'd, *If he saw his Eneemies in a worse condition.* To the Question, *How to live most justly and honestly?* He answer'd, *If we do not act our selves what we reprehend in others.* To the Question, *Who was Happy?* He reply'd, *He that was healthy in Body, wealthy as to his Fortune, and well furnished with Parts and Learning.* He advis'd all Men to be equally mindful of their absent, as present friends: Not to study the varnishing and beautifying of the Face, but to embellish the mind with Learning and Vertue: not to seek Riches by unlawful Gains; nor to defend an accusation against many Witnesses of equal Credit. *It was but reason,* he said, *for Parents to expect the same Duties from their Children, which they had paid to their Parents.* The overflowing of Nile he attributed to the *Etesian Winds*, which always

ways at that time blow hard against the mouth of the River.

Apollodorus affirms in his *Chronicles*, that *Thales* was born in the first year of the Thirty fifth Olympiad, and that he dy'd in the Seventieth, or rather in the Ninetieth year of his Age, if we may believe *Sofocrates*, who says that he deceased in the Eight and fiftieth Olympiad. Certain it is however, that he liv'd in the time of *Cræsus*, to whom he promis'd, that he should pass the River *Halys* without a Bridge, by altering the course of the River. *Demetrius* the *Magnesian* acknowledges in his *Homonyma*, that there were five more besides of the same name. The first, a *Kalantinian* Rhetorician: The second, a *Sicyonian* Painter: The third, a Person of great Antiquity, contemporary with *Homer*, *Hesiod*, and *Lycurgus*: A fourth mentioned by *Doris* in his Treatise of Painting: The fifth much more modern, and of less note, of whom *Dionysius* in his *Criticks* makes mention. But to return to *Thales* the *Wise*, we find, as to the manner and cause of his Death, that he dy'd, as he was beholding a Publick Wrestling Match, not able through old age to support the inconveniencies of Heat and Thirst. Which occasion'd the following Epigram to be engrav'd upon his Tomb.

View-

Viewing th' Olympic Wrestlers, stout and strong,
 Eelion Jove withdrew him from the Throng.
 Kind Heav'n, to bring him nearer, whose dim Eyes
 Had lost from Earth the prospect of the Skies.

This same *Thales* also was the Author of that Golden Sentence, *Know thy self*, which *Antisthenes* in his Successions ascribes to *Phemones*, and which *Chilo* also assum'd to himself.

And here it will not be amiss to repeat what were the various and different Opinions of the Ancients concerning the seven Wise Men. For *Damon* the Cyrenæan in the first place, discoursing of the Philosophers, arraigns 'em All, especially the Seven. *Anaximenes* avers that they addicted themselves to the study of Poetry. *Dicæarchus* denys 'em to be either Wise Men, or Philosophers, but only certain Persons of good Natural Parts, and Lawgivers. *Archetimus* of Syracuse has set down in writing their manner of meeting and discourse with *Cypselus*, where, he says, he was present himself. And *Euphorus* relates, how they all attended upon *Cræsus* except.

except only *Thales*. Some report that they met all together at *Panionium*, at *Corinth*, and *Delpbos*, and are so confident as to recite their Sentences, and to distinguish the sayings of the one, from those of the other. As for Example, The Spartan *Chilo*, say they, was the Wise Man who uttered the Proverb of, Nothing to Excess; and that other, The observance of Season, and Opportunity produces all things Great and Glorious.

In the next place, they cannot agree about their Number. For *Leandrius* instead of *Myso* and *Cleobulus* inserts *Leophrantus* the Ephesian, and *Epimenides* of Creet. *Plato* in his *Protagoras*, puts *Myso* for *Periander*. *Euphorus* advances *Anacharsis* instead of *Myso*: Others add *Pythagoras*. Moreover *Dicæarchus* will acknowledge no more than four Wise Men, *Thales*, *Bias*, *Pittacus* and *Solon*: Then he names six others, out of which he chuses three, *Aristodemus*, *Pamphilus* and *Chilo* the Lacedæmonian, *Cleobulus*, *Anacharsis*, and *Periander*: And some there are who also bring into the number *Acusilaus*, and *Cabas*, or *Scabras* of Argos. But then *Hermippus* in his History of the Wise Men, musters up no less than Seventeen: out of which number others make choice of what seven they please. Now the whole Seventeen were

were Solon, *Thales*, *Pittacus*, *Bias*, *Chilo*, *Cleobulus*, *Periander*, *Anacharsis*, *Aeusilans*, *Epimenides*, *Leopantus*, *Pherecydes*, *Aristodemon*, *Pythagoras*, *Lasus* the son of *Charmantida*, or *Sisymbrius*, or *Chabrinus*, according to *Aristoxenus*, *Hermioneus*, and *Anaxagoras*. Nor must we omit that *Hippobatus* observes another order in setting down their Names: For he places *Orpheus* first, then *Linus*, then *Solon*, *Periander*, *Anacharsis*, *Cleobulus*, *Myso*, *Thales*, *Byas*, *Pittacus*, *Epicharmus*, and last of all *Pythagoras*. There are also the following Epistles, which are publish'd abroad under the name of *Thales*.

Thales to Pherecydes.

‘ I Understand thy Design to be the first
‘ among the *Ionians*, that ever pub-
‘ lish'd to the *Greeks* the Mysteries of Di-
‘ vinity. Though perhaps it may be more
‘ proper upon second thoughts to Com-
‘ municate thy Writings only to thy
‘ Friends, than to expose to the vulgar,
‘ what to them will be of no use or ad-
‘ vantage. Which advice, if it prove ac-
‘ ceptable to thee, I should be willing to
‘ confer with thee upon the subjects of thy
‘ discourse. To which purpose, upon the
‘ least encouragement I will hasten with
‘ all

all imaginable speed to give thee a visit.
‘ For neither *Solon*, nor my self, would be
‘ thought to be so indiscreet or unfriend-
‘ ly, that we who can so easily make Voy-
‘ ages into *Creet*, and *Egypt*, to converse
‘ with the Priests and Astronomers in those
‘ parts, should think it much to visit thee.
‘ For *Solon* also will be my Companion
‘ upon the least intimation from thee ;
‘ well knowing that thou, delighted with
‘ the pleasures of thy own abode, little
‘ car'st to change it for *Ionian* Air, nor
‘ desir'st much the converse of Strangers ;
‘ only as I am apt to believe, thou mak'st
‘ it thy business to study close, and write
‘ hard. But as for us that trouble not
‘ our selves with writing, our leisure will
‘ more readily permit us to travel abroad
‘ and visit both *Greece* and *Asia*.

Farewell.

Thales to Solon.

‘ IF thou leavest *Abens*, I know not
‘ where thou canst more convenient-
‘ ly settle thy self than at *Miletum*, once
‘ a Colony of thy own Nation, and where
‘ thou may'st be certain to live secure.
‘ If it offend thee that we are under a
‘ Tyrannical Government (for I know
‘ thou

D

'thou art an Enemy to all Tyrannies)
'yet let not that deter thee from believ-
'ing, that no man shall live more to his
'satisfaction with us and our friends than
'thy self : *Bias* has written to thee to
'make choice of *Prinna* ; which if thou
'shalt think more convenient to do
'thither also will we hasten to attend
'thee.

THE LIFE of SOLON.

SOLON a *Salaminian*, the Son of
Exceestides, was the first that intro-
duc'd the *Seisachthia* into *Athens*. Which
Seisachthia was the Redemption of Body
and Possessions. For many people con-
strain'd by extremity of want, pawn'd
their very Bodies to the Bankers, for
which they paid interest. Seeing there-
fore that his Father had left him in mo-
ney Seven Thousand Talents, which were
owing from several Men, he present-
ly remitted all those Debts, and excited
others to do the same by his Example ;
and this Law was call'd *Seisachthia*.
Whence it is manifest how it came to pass,
that

that after such a prosperous Beginning,
he so easily past his other Laws, which it
would be too tedious to recite, besides
that they are to be seen, inscrib'd in the
publick Tables of Wood. But the grea-
test act of his was this, that when the *A-*
thenians and *Megareans* had fought even
to the utter extirpation of each other, a-
bout the claim which both laid to his na-
tive Country of *Salamine*, and that after
several overthrows of the *Athenians*, it
was generally decreed, that it should be
death for any Man to propose another
Salaminian War, *Solon* counterfeiting him-
self Mad, with a Crown upon his head
threw himself into the Market-place ;
where the people being assembled toge-
ther, he caus'd the Cryer to read with a
loud Voice certain Heroic Verses, which
he had compos'd in reference to the Grand
Affair of *Salamine* ; which so enliven'd
and animated the courage of the *Atheni-*
ans, that they renewed the War with
the *Megareans*, and became Victorious
by *Solon's* means. Now the Verses
which most concern'd the *Athenians* were
these,

Oh that some Pholegandrian I had
been,

Or Sreenite, and never had been seen

D 2

L 2

*In Athens bred; then Fame had done me
right,
And th' Attick shewn, put Megara to
flight.*

And soon after,

*Then haste away to Salamine amain,
With courage warm'd, lost honour to re-
gain.*

He also perswaded the *Athenians* to lay claim to the *Thracian Chersonese*. And that they might not seem to possess the Island of *Salamine* by force, but of right, he caus'd several Graves to be open'd, and shew'd the *Athenians* the Bodies of the dead lying with their Faces toward the East, according to their custom of Burial; and not only so, but the Graves themselves made looking toward the Rising Sun, and several Characters of names familiar to their Language engrav'd upon the Tombs, which was another custom no less peculiar to the *Athenians*; and which plainly evidenc'd their right by long Possession: And some there are who report, that he added to *Homer's* Catalogue, after this Verse,

Twelve

*Twelve Ships from Salamine fam'd Ajax
brought,
This other Verse.
Long time before, the brave Cecropian's
Lott.*

Which so won the Affection of the People, that they willingly would have submitted to his single Government. But he was so far from accepting it, that when he perceiv'd the design of his Kinsman *Pisistratus*, he oppos'd it to the utmost of his Power. To which purpose entring one of their Assemblies compleatly armed, with his Buckler in his hand, he discover'd the Treachery of *Pisistratus*; and not only so, but offer'd the People his Assistance. *Men of Athens*, said he, *I am wiser than some, and more courageous than others: Wiser than they who understand not the falshood of Pisistratus; more courageous than they who know it, yet never op'n their Lips.* Whereupon the Senate, who were all of *Pisistratus's* Party, cry'd out he was mad. Which put him into such a Passion, that, as it were, in a Poetic Rapture, he utter'd these Lines,

*In a short time my madness will appear,
When Truth discovers what ye will not hear.*

D 3

Soon

Soon after upon the Tyranny of *Pisistratus* he compos'd the following Elegiacs.

*The dusky Clouds pour down the Hail and
Snow,
Through brightest flames the rattling Thunder
breaks,
But Potent Men great Common-wealths
o'rethrow,
While Fools to Tyrants Feet submit their
Necks.*

And now *Pisistratus*, having obtain'd the Sovereign Power, disdaining to yield him Obedience, he went and hung up his useleſs Armour in the Palace of the chief Commander; and after he had vented his indignation in this ſhort Expreſſion, *O Country, I did my utmoſt to aſſiſt thee both in word and deed, he ſail'd into Egypt, then to Cyprus, and laſtly went to viſit the Court of Cræſus; who putting the Queſtion to him, Whom he deem'd to be happy? He reply'd, Tellus the Athenian, Biston and Cleobis, and ſeveral others that were among the number of the dead. Some report, That when Cræſus ſitting upon his Throne in all his Royal Robes, demanded of him, Whether he ever ſaw a more ſplendid ſight, he ſhould make An-*

ſwer,

*ſwer, Yes, Cocks, Pheſants, and Peacocks; as being adorn'd with the Beauty and Gallantry of Nature it ſelf. Taking his leave of Cræſus, he travel'd into Cilicia, where he built a City, which he call'd by his own name Soli, and peopl'd with ſeveral Athenians, who in proceſs of time corrupting their Native Language, were from thence ſaid to ſolæciſe; and their corruptions of pronounciation were call'd Solæciſms. Afterwards underſtanding that *Piſiſtratus* perſiſted in his Tyrannical Government, he wrote to the Athenians the following Lines.*

*If for your folly y' have ſeverely paid;
Ne're with your ſufferings the juſt Gods
upbraid;
Your ſelves abetted and aſſiſtance gave
To thoſe that now a ſordid Race enſlave.
Foxes you'd be, and Foxes counterfeit,
And yet among ye not one Man of Wit.
The Man's fair Tongue, and flattering
ſpeech you mind,
But ne're diſcern what's by the Man de-
ſign'd.*

On the other ſide *Piſiſtratus* underſtanding he was fled, ſent him this Epiſtle.

D 4

Piſi-

Pisistratus to Solon.

‘ Neither am I the only Person that
 ‘ have taken upon me-Sovereignty
 ‘ among the *Greeks*; nor have I invaded
 ‘ the Government, as not belonging to
 ‘ me, since I am descended from the
 ‘ *Codrian* Line. Therefore I only re-as-
 ‘ sum’d what the *Athenians* swearing to
 ‘ confirm to *Codrus* and his Race, unjustly
 ‘ afterwards despoil’d ‘em of: Otherwise
 ‘ than thus I have not offended either the
 ‘ Gods or Men. But as thou thy self didst
 ‘ establish Laws among the *Athenians*, I
 ‘ suffer ‘em still to be in force. And I ques-
 ‘ tion not but that they will be better
 ‘ observed than in a *Democracy*. For I
 ‘ suffer no injury to be done to any Man.
 ‘ Nor do I, the Sovereign, differ from the
 ‘ common sort, but only in Dignity and
 ‘ Honour: Content with those Revenues
 ‘ only that were paid to my Predecessors.
 ‘ Every one divides the Tenth of his Lot,
 ‘ not for my share, but for the publick
 ‘ Sacrifices and Expences. Nor am I an-
 ‘ gry with thee, for detecting my design,
 ‘ which I know thou didst, rather out of
 ‘ kindness to the City, than hatred of me;
 ‘ and besides, not understanding after
 ‘ what manner I intended to govern.
 ‘ Which

‘ Which hadst thou understood, I questi-
 ‘ on whether thou wouldst have oppos’d
 ‘ me, or have fled from hence. Return
 ‘ therefore to thy home, out of an assu-
 ‘ rance from me, though injur’d, that *So-
 ‘ lon* can have no cause to fear *Pisistratus*.
 ‘ Since thou can’st not but know, that
 ‘ none of all my other Enemies have suf-
 ‘ fer’d. So that if thou deem’st my friend-
 ‘ ship worth thy acceptance, I promise
 ‘ thee the chiefest place in my affection,
 ‘ (for I observe nothing in thee false or
 ‘ perfidious) or if otherwise thou desirest
 ‘ to live a private life in *Athens*, thou shalt
 ‘ have free leave: for ‘tis not my desire
 ‘ thou should’st live an Exile for my sake.
 Thus *Pisistratus*.

This was that great *Solon*, who limited
 the bounds of Humane Life to Eighty
 years; and who appears to have been a
 most famous and prudent Lawgiver. For
 he most nobly enacted, That whoever
 refus’d to provide for his Parents, should
 be accounted ignoble and worthless. The
 same was the punishment of those that
 wasted their Patrimony. Idle persons
 were liable to the prosecution of any one
 that would Indict ‘em. Which Law was
 written by *Draco*, as *Lyfias* declares in his
 Oration against *Nicias*, but enacted by
Solon.

Solon. Persons notoriously debauch'd and wicked, he would not suffer to come near the Tribunal, and expell'd out of all Assemblies. He moderated the rewards of the Wrestlers, allowing no more than five hundred *Drachmas* to him that won at the *Olympic*, and a hundred for the Victor at the *Isthmian* Games. For though he thought it not amiss to abate their rewards, yet he did not think that only they who were slain in Battel were to be recompenced; whose Children however he ordered to be provided for, and brought up at the public Charge. Which encouraged others to behave themselves bravely and couragiously in the Wars. As did *Polyzelus*, *Cynægrius*, and all that fought at the Battle of *Marathon*. As also *Harmodius*, *Aristogiton*, *Miltiades*, and others innumerable. But these Wrestlers in their Exercises were extreamly expensive, and being Victors no less noxious to the Public, and were Crown'd rather as vanquishers of their Country, than the Public Enemy: and when they grew old, according to *Euripides*,

They crept about the Streets in Thredbare Cloaths.

Which *Solon* foreseeing, paid 'em more sparingly. Most prudently also he ordain'd,

dain'd, that the Guardians of Orphans should not cohabit with their Mothers; and that no person should be a Guardian, to whom the Estate descended, upon the Orphans decease. That no Seal-Graver should keep the Seal of a Ring that was sold: That if any Man put out the Eye of him that had but one, he should lose both his: That where a Man never planted, he should never take away; if he did, the Crime to be punish'd with death. That it should be death for a Magistrate to be taken in drink. *Homer's* Poems he ordain'd to be transcrib'd in such a Contexture, that where the first verse ended, the next should begin. So that *Solon* illustrated *Homer* beyond *Pisistratus*, as *Diocidas* testifies in his fifth Book of *Memories*. He was the first that call'd the Thirtieth day of the Month *ἡμέρη νέη*, the Old and the New: And first ordain'd the number of nine principal Magistrates to pronounce Sentence; as *Apollodorus* relates in his Second Book of *Legislators*. In a certain Sedition that happen'd, he would neither side with the Citizens, nor the Country People, nor the Seamen. Among the rest of his Apothegms he was wont to say, *That Speech was the Image of Deeds: That he was a true King, who was strongest in Power; and that the Laws were like*

like to Spiders Webs, which held whatever was light and weak, but were easily snapt asunder by what was big and ponderous. That Speech was seal'd up by Silence, and Silence by Opportunity. He compar'd the Favou-rites of Tyrants to Counters; for that as they sometimes made the number greater, sometimes lesser, so were Favourites advanc'd or disgrac'd by the Tyrant at his pleasure. Being ask'd, *Why he made no Law against Parricides?* He reply'd, *Because he despair'd of meeting any such Criminals.* To the Question, *Which was the best way for a Man to preserve himself from doing injury?* He answer'd, *If they who were unprovok'd, had the same sence of the injustice, as they who were injur'd.* He was also wont to say, *That Plenty sprang from Wealth, and that Plenty begat Contempt.*

He advis'd the *Athenians* to regulate the days according to the course of the Moon: And forbid *Thespis* to Act or Teach the making of Tragedies, as an unprofitable and fabulous sort of Learning. So that when *Pisistratus* wounded himself, he cry'd out, *I know his Instructors.* Among the public Admonitions which he scatter'd among Men, according to *Apolodorus* in his Treatise of the Sects of Philosophers, these were the Principal; *To look upon Virtue and Probity to be more faith-*
ful

ful than an Oath: Not to tell a Lye: To follow noble and generous Studies: Not hastily to enter into friendship, but the choice made, not rashly to break it: Then to govern, when a Man has learnt to be governed: To give Counsel, not the most acceptable, but most wholesom: To be guided by Reason and Judgment: Not to converse with bad Society: To honour the Gods: And reverence our Parents. They report also, that upon *Mimnermus's* writing the following lines,

*Unhappy Man; who, free from cares and
pain,
And Maladies that seek for cure in vain,
To sixty years of age can seldom reach,
Ere death the swift Career of Age impeach.*

gave him this smart Reprimand,

*I hear thy sad complaint, but leave it out,
Nor take it ill, that we advis'd thee to't.
Or else enlarge, and write, That cannot
reach
To eighty years, e're Death his course im-
peach.*

Other Admonitions also he gave in Verse, of which these are recorded to be part.

Beware

*Beware (for wicked Man must still be
watch'd)*

*Lest secret mischief in his heart be hatch'd,
When smooth he speaks, and with a smile
as fair*

*As new blown flowers, exhaling fragrant
Air.*

*Man's double Tongue can flatter, or can
humble.*

When prompted by a black corrupted Soul.

Moreover most certain it is, that he wrote partly Laws, partly Speeches, partly Admonitions to himself, as also concerning the Common-wealths of *Salamine* and *Athens*, above five thousand Heroic Verses, besides *Iambics*, and *Epodes*: And at length upon his Statue this Epigram was engrav'd.

*She that the pride of unjust Medians tam'd,
Fair Salamis for Naval Combat fam'd.*

*More famous she for Solon's Birth became,
Whose Sacred Laws immortaliz'd his
Name.*

He was in the flower of his Age much about the forty sixth *Olympiad*, in the third year of which, he was Prince of the *Athenians*, as *Socrates* affirms; at what time also

also he made his Laws. He dy'd in *Cyprus*, aged fourscore years, with this Command, that his Bones should be translated to *Salamine*, and being burnt to Ashes, should be sow'd over the Island. For which reason *Cratinus* in *Chiron*, introduces him, speaking after this manner,

*This Island I possess (so fame resounds)
Sown o're the fertile Telamonian Bounds.*

There is also extant an Epigram of our own in our Book of Epigrams, which we formerly Consecrated to the Memories of all the Wise and Learned Men deceas'd.

*Fam'd Solon's Body Cyprian fire did
burn,*

His Bones at Salamis are turn'd to Corn.

His Soul, into a nimble Chariot made,

*The Tables of his Law to Heav'n con-
veigh'd.*

*Not to be wonder'd at, for well they might,
The weight of all his Laws was then so light.*

He is also reported to have been the first who utter'd that Apothegm, *Nothing to Excess*. And *Dioscorides* in his Commentaries relates, that as he was weeping and wailing for the death of his Son, (whose name we could never yet understand)

stand) to a friend of his that reprov'd him, saying, *What does this avail thee?* He reply'd, *Therefore I weep, because it avails me nothing.*

More than this we find nothing in his Life remarkable, but only that the following Epistles are said to be his.

Solon to Periander.

THou writest me word, of several that lye in wait for thy Life, I must tell thee, that shouldst thou resolve to put 'em all to death, 'twould nothing avail thee. For it may be one of those persons that conspires against thee, is one of whom thou hast the least suspicion; either jealous of his own Life, or condemning thee, and resolving thy destruction, not only for thy pusillanimous fear, which renders thy suspicions dangerous to all Men; but to gratifie his fellow Citizens. Therefore 'tis thy best way to forbear, to avoid the cause of thy fears. But if thou art resolv'd upon violence; consider which is strongest, whether thy own foreign Guards, or the Trained Force of thy own Subjects. For then having no Body to fear, there will be no need of Rigour, or Exilement.

Solon

Solon to Epimenides.

NEITHER had my Laws been of much advantage to the *Athenians*, neither hadst thou by repealing 'em, done the City any good. For neither God, nor the Lawgiver alone can be profitable to a Common-weal, but they who govern the Multitude as they please themselves. Who, if they sway the People as they ought, then God and the Laws may do good; but if wrong, they will be but of little use. 'Tis true perhaps my Laws were not better than others, yet they that refus'd to observe 'em, did a great injury to the Common-wealth: And such were they who would not oppose *Pisistratus* in his design to invade the Government. They would not believe me, when I foretold the Truth: but more credit was given to them that flattered the *Athenians*, than to me that dealt sincerely. And therefore after I had hung up my Arms in the *Portico* before the *Senate House*, I told 'em plainly, that I was wiser than they that were not sensible of *Pisistratus*'s design, and stouter than they who durst not resist him. Who presently cry'd out that *Solon* was mad. Thereupon, upbraiding

ing my Country, O Country, said I, *this Solon that once was ready to have lent thee the utmost assistance of his Arms, and En- quence, is now taken for a Madman: There- fore leaving thee to thy own ruin, Ple go seek another habitation, the only Enemy of Pisistratus.* Thou knewest the Man, dear friend, how shrewdly and craftily he carried on his design. He began with his complements to the People; then, after he had stab'd himself, he ran wound- ed into the *Eliean Piazza*, crying, That he had been set upon by his Enemies, and therefore desired a Guard of four hundred Men only for the security of his Person. Presently the People, notwith- standing all the opposition I could make, granted him his request: And then he set up for himself, after he had dissolv'd the Government. And thus they who in vain endeavour'd to free their Poor from serving for Hire, are now all the Slaves of *Pisistratus*.

Solon to Pisistratus.

I Do not believe thou wilt do me any injury: For before thou wer't a Ty- rant, I was thy Friend; and now no more thy Enemy than any other of the *Athenians*, who always hated a Tyranni- cal

cal Government. But whether Monar- chy or Democracy be best, let every one think as he pleases; certainly I must ac- knowledge thee to be one of the best of Tyrants. But I do not think it conve- nient for me to return to *Athens*; since it would ill become the Person who set up Popular Government himself, and re- fus'd the Tyrannic when offer'd, to ap- prove thy actions by a penitent submis- sion to thy Rule.

Solon to Cræsus.

I Must gratefully acknowledge thy Be- nevolence and Bounty towards Us: And by *Minerva*, were it not but that I am so great an admirer of Democracy, I would rather chuse to make my abode in thy Kingdom than at *Athens*, under the Tyranny of *Pisistratus*. However, since we cannot but think it a pleasure to live where Equity and Justice Reigns, I shall hasten to attend thy Commands; not a little covetous to be thy Guest.

THE
Life of CHILO.

CHILO the Lacedemonian was the Son of Demagetus. He wrote several Elegies to the number of about two Hundred Verses; and taught, that Fore-knowledg was attain'd by Ratiocination, according to the Vertue of the Person. To his Brother, who took it ill, he was not made an Ephorus, or one of the Grand Council of Lacedemon as well as He, I know, said He, *how to put up Injuries, which thou dost not do.* He was made one of the Ephori, in the fifty Sixth Olympiad; and the first Ephorus in the Reign of *Euthydemus*, according to *Soficrates*: and the first who caused it to be decreed, that the Ephori should be joined in Authority with the Kings of Lacedemon; tho' *Satyrus* ascribes that Honour to *Icyurgus*. This was he, as *Herodotus* relates, who advised *Hippocrates* offering Sacrifice at *Olympia*, when the Caldrons boiled without Fire, either not to Marry, or if he had a Wife already, to renounce his Children. It is farther reported, that when *Afopus* asked him what *Jupiter* was doing?

doing? He made answer, *Humbling the lofty, and exalting the lowly.* He was won to say, that the Learned differed from the unlearned, *in good hopes.* To the Question what was difficult? hereplied, *To keep a Secret, to spend a Man's leisure-time well, and being wrong'd to brook the Injury.*

His Precepts were these. For a Man to govern his Tongue, especially at Festivals, not to speak evil of our Neighbours, not to use threatenng Language, for it was Effeminate: sooner to visit our Friends in their Misfortunes, than in their Prosperity; to chuse a Wife with a moderate Dowry: Not to speak Evil of the Dead, to reverence old Age, to put a Guard upon himself: to prefer loss, before sordid Gain; for by the one, a Man suffers but once, by the other, always: never to deride the Unfortunate, being strong and valiant, to be meek and humble; it being much better to be beloved than feared: to govern his family soberly and discreetly: not to let his Tongue run before his Wit: to master his Passion: not to despise Divination: not to desire Impossibilities: in the Street not to make so much haste, as if a Man were always going upon Life and Death: in familiar discourse, not to use so much motion of the Hands; for it denotes a kind of Frenzy, to be

obedient to the Law, and to study Peace and Quiet.

Among the rest of his Apothegms, one of the most approved was this; That Gold was tryed by the Touchstone, but the Tryal of Men, whether good or bad, was by Gold. It is reported of him, that when he was very old he should say, that he was no way conscious to himself of having done an ill or unjust act. One thing only troubled him, as doubting whether he had done well or no. For that being to determine a difference between two Friends, he advised 'em to appeal from him to the Law, to the end he might act legally, and not lose his Friend. His Prophecy concerning the Island of *Cythera*, gained him a high Renown among the *Grecians*. For when he understood the Nature and Situation of it; *I wish*, said he, *it never had been; or else that when it first appeared, it had been swallowed up in the Abyss*: and he was right in his Judgment. For *Demuratus*, a *Lacedæmonian Renegade*, advised *Xerxes* to keep a Navy always in that Island, which had been the ruin of *Greece*, had *Xerxes* followed his Counsel. Afterwards during the *Poloponnesian War*, *Nicias*, having laid the Island desolate, placed a Garrison of *Athenians* therein, which proved a continual Plague to the *Lacedæmonians*. He

He was a Person of few words; for which reason *Aristagoras* the *Milesian*, gives to Brevity of Speech, the Epithete of *Chilonean*.

He was an old Man in the fifty Second *Olympiad*, at what time *Æsopus* the Orator was in his Prime. He died as *Hermippus* reports at *Pissa*, embracing his Son, returning victorious from the Olympic Games, himself overcome with Joy, and the infirmity of his Years. And he was no sooner dead, but all Men strove to celebrate his Obsequies with all the Honours and Encomiums they could devise besitting his Renown. Among the rest, the following Offering was our own.

*Thy Praises mighty Pollux we resound,
For Chilo's Son, by thee so fairly Crownd.
What, tho' his Father then for joy expir'd?
A Fate like his, should be by me desir'd.*

Upon his Statue was Engraved this Anagram.

*Chilo the Great did armed Sparta breed;
Of all the Greeks, the wisest Man decreed.*

There is also extant a short Epistle of his to *Periander*.

Chilo to Periander.

‘**T**HOU commandest us to leave the Wars, and betake our selves to Exilement, as if that would be more safe for thee. However ’tis my opinion that a Monarch is not always safe at home; and therefore I account him to be the most happy Tyrant that escapes the stab of Conspiracy, and dies at last in his own Bed.

THE LIFE of PITTACUS.

Pittacus, born at *Mitylene*, was the Son of *Hyrrhadius*; yet *Doris* asserts his Father to have been a *Thracian*. This was he, who together with the Brothers of *Alcanus*, utterly ruined *Melancher* the Tyrant of *Lesbos*. And in the Contest between the *Athenians* and *Mityleneans* about the Territory of *Achillitis*, he being General of the *Mityleneans*, challenged *Phryno* the *Athenian* Chieftain, to fight with him Hand to Hand; at what time carry-

ing

ing a Net under his Buckler, he threw it over *Phryno's* Shoulders, when he least dreamed of any such thing; and by that means having slain his Antagonist, he recovered the Land to the *Mityleneans*. Afterwards according to the relation of *Apollodorus* in his Chronicle, another dispute happening between the *Mityleneans* and *Athenians* about the same Land, *Periander*, who was made Judg of the Controversy, gave it for the *Athenians*.

But then it was that the *Mityleneans* held *Pittacus* in high Esteem, and surrender'd the Supream Government into his Hands, which after he had managed for ten Years, and established those Orders and Regulations that he thought convenient, he again resigned into the Hands of the People, and lived ten Years after that. For these great Benefits done to his Country, the *Mityleneans* conferred on him a quantity of Land, which he towards his latter End consecrated to Pious Uses. *Sosicrates* writes, that he restored back the one half of the Land, saying at the same time, *That the half was more than the whole*. Sometime after, when *Craesus* sent him a Summ of Money, he refused to accept it, saying that he had twice as much more as he desired. For his Brother dying without Issue, the Estate fell to

to him. *Pamphilus* in his first Book of *Memorandums* relates that he had a Son, whose name was *Pyrrhus*, who was kill'd as he was sitting in a Barbers Chair at *Cume*, by a Smith that threw a Hatchet into the Shop, for which the Murderer was sent in Fetters by the *Cumans* to *Pittacus*, that he might punish him as he pleased himself. But *Pittacus* after he had fully examined the Matter, released and pardoned the Prisoner, with this Saying, that Indulgence was to be preferred before Repentance. *Heraclitus* also relates that when he had taken *Alceus* Prisoner, he let him go, saying, that Pardon was to be preferred before Punishment. He ordained that Drunkards offending in their Drink, should be doubly Punished, to make Men the more wary how they got tipsy; for the Island abounds in Wine.

Among his Apothegms, these were some of the choicest. *That it was a difficult thing to be Vertuous.* Of which *Simonides* and *Plato* in *Protagoras* make mention. *That the Gods could not withstand Necessity.* *That Command and Rule declare the Genius of the Man.* Being demanded what was best? he answered, *To do well what a Man is about.* To *Cræsus's* Question, which was the largest Dominion? he answered *That of the Varie-coloured Wood;* meaning

ing the Laws written upon wooden Tables. He applauded those Victories that were obtained without Bloodshed.

To *Phocæus*, who told him they wanted a diligent frugal Man; *We may seek* said he, *long enough before we find one.* To them that asked him what was most desirable? He answered, *Time.* To what was most obscure? *Futurity.* To what was most Faithful? *The Earth.* To what was most Faithless? *The Sea.* He was wont to say, that it was the Duty of Prudent Men, before Misfortunes happened, to foresee, and prevent 'em. Of Stout and Couragious Men, to bear their adversity Patiently. Never, said he, talk of thy designs beforehand; lest thy miscarriage be derided: never to upbraid the misfortunes of any Man, for fear of just Reprehension: always to restore a Trust committed to thy Care: never to backbite an Enemy, much less a Friend: to practise Piety, and honour Temperance, to love Truth, Fidelity, Experience, Urbanity, Friendship and Diligence.

His Axioms were chiefly these: to encounter a wicked Man with a Bow and Quiver full of Arrows; for that there was no truth to be expected from a loquacious Tongue, where the Breast conceal'd a double Heart.

He

He compos'd about six hundred Elegiac Verses, and several Laws in Prose for the Benefit of his Fellow-Citizens.

• He flourish'd in the forty second Olympiad; and died in the third Year of the fifty second Olympiad, during the Reign of *Aristomenes*, after he had lived above seventy Years, worn out and broken with old Age, and being buried in *Lesbos*, this Epitaph was engrav'd upon his Monument.

*Here lies the far fam'd Pittacus for whom
(Tomb.
The mournful Lesbians made this sacred*

This was he whose general Admonition it was, *To observe the Season.*

There was also another *Pittacus*, a Legislator likewise (according to *Favorinus* in his first Book of Commentaries, and *Demetrius* in his *Homonyma*) who was surnamed the *Little*. But as for the Great *Pittacus*, who was also the *Wise Pittacus*, he is reported, when a young Gentleman came to take his Advice about Marriage, to have returned the same answer, which we find recorded by *Callimachus*, in the following Epigram,

Hyrrhadius

*Hyrrhadius Son, the far fam'd Pittacus,
An Atarnæan once demanded thus :
My Friends, said he, a double match propose ;
The one a noble and Wealthy Sponse ;
In both my equal & other ; now advise (Wise.
My Youth what Choice to make ; for thou art
The Weapons of old Age, the Ancient Seer
His Staff then raising, so said he and hear,
What yonder Children say ; for as he spoke
The Children in the Street with nimble stroke
(goes :*

*Their Tops were scourging round : to them he
Go see your Match cries one for equal Blows.
(way,*

*Which when he heard, the Stranger went his
Left Birth and Wealth, resolving to obey
The Sportive Documents of Childrens Play.*

But this Council he seems to have given from woful Experience. For he himself had married a noble Dame, the Sister of *Draco*, the Son of *Penthelus*, who was a Woman of an insufferable Pride.

This *Pittacus* was variously nicknamed by *Alcaeus*, who sometimes called him *Splay-Foot*, and *Flatfooted*, sometimes *Cloven-footed*, because of the Clefts in his Feet, sometimes *Gauric*, as being perhaps too much affected in his Gate. Sometimes *Physcon* and *Gastron*, by reason of his prominent Belly. Sometimes *Bat-Eyed*, because

because he was dim-sighted ; and sometimes *Agasyrtus*, as one that was nasty and careless in his Habit.

His usual Exercise was grinding of Wheat with a Hand-Mill.

There is also extant a short Epistle of his to *Cræsus*.

Pittacus to Cræsus.

‘ **T**H O U send’st for me into *Lydia* to behold thy vast Wealth, but al-
 ‘ tho’ I never yet beheld it, I am content-
 ‘ ed to believe the Son of *Alyattis* to be the
 ‘ richest of Monarchs, without desiring
 ‘ to be ever the better for coming to *Sardis*.
 ‘ For we want no Gold ; as having suffi-
 ‘ cient both for our selves and Friends.
 ‘ Nevertheless I intend to visit thee,
 ‘ were it only to be acquainted with a
 ‘ generous and Hospitable Person.

T H E

L I F E of *BIAS*.

B I A S of *Priene* was the Son of *Ten-*
tamus, and by *Satyrus*, preferred
 before all the rest of the seven Wisemen.
Doris will not allow him to be born at
Priene, but says he was a Stranger. But
 several

several affirm him to have been very Rich;
 and *Phanodicus* tells us, That he redeem’d
 the *Messenian* Virgins, being taken Captive,
 bred ’em at home as his own Daughters,
 and then sent ’em back to their Parents,
 with every one a Portion in mony. Soon
 after the Golden *Tripas* being found, as
 we have already declar’d, with this In-
 scription, To the *Wise*st. *Satyrus* relates
 how that the *Messenian* Virgins, but others,
 and among the rest *Phanodicus*, that their
 Parents came into the Assembly, and de-
 claring what he had done, pronounced
 him the *Wise*st Man. Whereupon the
Tripas was sent to *Bias*, who beholding it,
 declar’d *Apollo* to be wiser than himself,
 and so refus’d it. Others report that he
 Consecrated it to *Theban Hercules*, for that
 either he was there born, or else because
Priene was a Colony of the *Thebans* ;
 which *Phanodicus* also testifies.

It is reported, when *Priene* his native
 Country was besieged by *Alyattes*, that
Bias fatt’d two Mules for the nonce, and
 drave ’em into the Enemies Camp. Which
Alyattes seeing, began to be amaz’d to
 see the pamper’d Beasts so plump and
 smooth : However before he rais’d his
 Siege, he resolv’d to send some person
 under the pretence of certain Propositi-
 ons to spy the condition of the City. But
Bias

Bias well aware of the King's design, having caus'd several heaps of Sand to be cover'd with Wheat, led the Messenger about to satisfy his Curiosity. Which being reported to the King, he presently made a Peace with the *Prieneans*. Soon after when the King sent for *Bias* to come to him, *Bid him*, said he, *go eat Onions, and that would make him weep.*

He is reported to have been a most notable pleader of Causes; but that still he us'd the force of his Eloquence on the right side. Which *Demodocus* intimated when he said, that an Orator was to imitate the *Prienean* manner of Pleading: And *Hipponax*, when he gave this applause to any one, That he pleaded better than *Bias* of *Priene*.

His death happen'd after this manner. He had in his old Age pleaded a Cause for a friend of his. After he had done, being tired with declaming, he rested his Head in the Bosom of his Sister's Son. In the mean time his Adversary having pleaded against him, the Judges gave Sentence for his Client. But then so soon as the Court rose, he was found dead in the Bosom of his Nephew. The City however made a sumptuous Funeral for him, and caus'd this Anagram to be inscrib'd upon his Monument.

This

*This Marble by the fam'd Priene rear'd,
Iona's Glory covers here interr'd.*

To which we may add another of our own.

*For Bias this, whom in a gentle Dream
Hermes convey'd to the Elysian stream.
Yet not till Age upon his Hair had snow'd;
When spent with pleading in the sultry
Crowd*

*His friend's just Cause, he went aside to rest.
His drooping Head against his Nephew's
Breast:*

*Whence, in a Trance expiring his last
Breath,*

He fell asleep into the Arms of Death.

He wrote concerning the Affairs of *Iona*, more especially by what means it might preserve it self in a happy and flourishing condition, to the number of two Thousand Verses in Heroic Measure.

The choicest of his Sentences were these. To be complaisant and familiar among the People where we live; as being that which beget both love and respect: Whereas a haughty demeanour prov'd many times the occasion of much mischief. That to be stout, was the gift of Nature; to advise what was profitable

to

to a Man's Country was the gift of a Prudent Mind ; but that Wealth was to manage the benignity of Fortune. He accounted him unfortunate that could not brook misfortune ; and said it was a disease of the Soul to love and desire impossibilities, and to be unmindful of other Mens miseries. Being ask'd what was difficult ? He answer'd, *Generously to brook an alteration for the worse.* Going a Voyage once with certain irreligious Persons, who in the height of a raging Tempest loudly invoc'd the Gods, *Peace*, said he, *lest they come to understand that you are here.* Being ask'd by an irreligious person, what irreligion was ? To a second question, why he made no answer ? He reply'd, *Because thou askest me that which nothing concerns thee.* To the question what was pleasing to Men ? He answer'd *Hope.* He said, it was more easie to determine differences between Enemies than Friends. For that of two Friends, the one would prove an Enemy : but of two Enemies, the other would become a Friend. To the question, What was most delightful for a Man to do ? He answer'd, *To be always gaining.* He advis'd Men so to measure their lives, as they that were to live either a long or a short time ; and so to love as if we were to hate.

His

His Admonitions were, ' Slowly to undertake an intended design, but to persist in what a Man has once resolv'd upon. Not to let the Tongue run before the Wit ; as being a sign of madness : ' To love Prudence : To discourse of the Gods, as they are : Not to praise an unworthy person for the sake of his wealth : ' To receive perswading, not constraining : Whatever good we do, to ascribe it to the Gods : To take wisdom for our provision in our Journey from Youth to Old Age, as being the most certain and durable of all other Possessions.

Hipponax also makes mention of *Bias* ; and the morose *Heraclitus* gives him the highest Applause in these words : *Bias the Son of Teutamus was born at Priene, much more esteem'd than all the rest.* And the *Prieneans* consecrated a Temple to him, by the name of *Tentameion*.

THE LIFE of CLEOBULUS.

Cleobulus the *Lindian*, was the Son of *Evagoras* ; but as *Doris* relates, a *Carian*. And some there are who derive

F 2

his

his descent from *Hercules* ; but that he excell'd the Hero in strength and beauty : That he learn'd his Philosophy in *Egypt* ; and that he had a Daughter, *Cleobuline*, who compos'd several *Enigmas* in Hexameter Verse : Of whom also *Cratinus* makes mention; in a Poem of the same name, writing in the Plural Number. Farther it is reported, That he repair'd the Temple of *Minerva* at *Athens*, built by *Danaus*. He also compos'd several Songs, and obscure Problems, to the number of three thousand Verses. And some affirm that he made the following Epigram upon *Midas*.

*I am that Brazen Virgin, fix'd here
To Midas Tomb, that never hence must stir ;
Who till the liquid waters cease to flow,
And the tall Trees in Woods forbear to grow ;
Till Phoebus once forget his course to run,
And the pale Moon forsake her Mate, the Sun ;
Till springs of Rivers stop, their Streams no
more
Into the dry'd up Sea shall headlong pour,
Must here remain by a perpetual Doom,
To tell that Midas lies beneath this Tomb.*

This they confirm by the Testimony of *Simonides*, where he cries out, *What Man in his wits can be so impertinent as to applaud Cleobu.*

Cleobulus the Lindian, for equalling a Statue, in diuturnity, to the course of Rivers, Vernal Flowers, the Beams of the Sun, the Light of the Moon, and Waves of the Sea ? For all these things, says he, are inferiour to the Gods ; but for a Stone, how easily is it broken by mortal hands ? So that at last he calls Cleobulus in plain Terms a mecr mad Man. Whence it is apparent that it was none of Homer's, who, as they say, was many years before Midas.

There is likewise extant in *Pamphila's* Commentaries, an Enigma of his, in these words.

*One Father has twelve Sons, and each of these
Has thirty various colour'd Sons apiece.
For some are white, and some in black disguise,
Immortal too, and yet not one but dies.*

By which is meant the year.

His chiefest and most celebrated Sentences were these. That ignorance and multitude of words predominates in the greatest part of Mankind ; whereas Opportunity and Season would suffice. That vertue and honour ought to be our chiefest study ; and that we ought to avoid Vanity and Ingratitude. That we ought to give our Daughters that Education, that when they come to be married, they should

should be Virgins in Age, but Women in Prudence. That we ought to be kind to our Friends, to make 'em more our Friends; and to our Enemies, to gain their Friendship. That we ought to be ware being upbraided by our Friends, and ensnared by our Enemies. That when a Man goes abroad he should consider what he has to do, and when he returns home, what he has done. That it was the duty of all Men to be more desirous to hear than speak; and to be lovers of Instruction rather than Illiterate. To restrain the Tongue from Slander and Back-biting; fly injustice, and advise the Public to the best advantage. To refrain voluptuous Pleasure; act nothing violently; give Children good Education, and reconcile Enmity. Neither to flatter nor contend with a Woman in the presence of Strangers; the one being a sign of Folly, the other of Madness. To marry among Equals; for he that marries a Wife superiour to himself, must be a slave to her Relations. Not to be puffed up with prosperity, nor to despair in want; and generously to brook the Changes of Fortune.

He dy'd an old Man in the Seventieth year of his Age, and had this Epitaph engrav'd upon his Monument.

Wife

*Wife Cleobulus was no sooner gone,
But Sea-girt Lindus did his loss bemoan.*

There is also extant the following short Epistle of his to Solon.

Cleobulus to Solon.

‘ **M** Any are thy Friends, and all Mens
‘ doors are open to receive thee.
‘ However I believe that *Lindus* being
‘ under a Democratical Government, can
‘ never be inconvenient for *Solon*, where
‘ he may live out of fear of *Pisistratus*;
‘ beside that being a Sea Town, he may
‘ be certain of the visits of his Friends from
‘ all parts.

THE LIFE of PERIANDER.

Periander the Corinthian was the Son of *Cypselus*, of the Race of the *Heraclide*. He marry'd *Lyfida*, whom he himself call'd by the name of *Melissa*, the Daughter of *Procleus*, Tyrant of *Epidaurum*, and *Eristhenea*, the Daughter of *Aristocrates*, and
F 4 Sifter

Sister of *Aristodemus* : Which *Procles*, as *Heraclides Ponticus* witnesses in his Book of Government, extended his Dominion almost over all *Arcadia*. By her he had two Sons *Cypselus* and *Lycophron* ; of which the younger became a Wise Man, the elder grew a meer Natural. After some time, in the height of his Passion he threw his Wife under the Stairs, being then big with Child, and spurn'd her to death, incens'd thereto by his Harlots ; which afterwards, nevertheless, he flung into the fire and burnt : And then renounc'd his Son *Lycophron*, and sent him into *Corcyra*, for weeping at his Mother's Funeral. However, when he grew in years he sent for him again to invest him in the Tyranny while he liv'd. Which the *Corcyreans* understanding, resolv'd to prevent his design, and so slew the young Prince. At which *Periander* enrag'd, sent their Children to *Alyattes* to be Eunuchiz'd. But when the Ship arriv'd at *Samos*, the Children, upon their supplications to *Juno*, were sav'd by the *Samians*. Which when the Tyrant understood, he dy'd for very anguish of mind, being at that time fourscore years of Age. *Sosierates* affirms, That he dy'd before *Crasus*, one and forty years before the forty ninth *Olympiad*. *Herodotus* also reports, That he was entertain'd

ertain'd by *Thrasylbulus*, Tyrant of the *Milesiens*. In like manner *Aristippus* in his first Book of Antiquities relates thus much farther concerning him, How that his Mother *Cratea*, being desperately in love with him, privately enjoy'd him, nothing scrupulous of the Crime : But that when the Incest came to be discover'd, he grew uneasie to all his Subjects, out of meer madness that his insane Amours were brought to light.

Ephorus, moreover, tells us another Story, That he made a Vow, if he won his Chariot Race at the *Olympic Games*, to offer up a Golden Statue to the Deity. But when he had won the Victory, he wanted money ; and therefore understanding that the Women would be all in their Pomp, upon such a solemn approaching Festival, he sent and despoil'd 'em of all their Rings, and Jewels, and by that means supply'd himself for the performance of his Vow.

Some there are who report, That designing to conceal the Place of his Burial, he made use of this Invention. He commanded two young Men (shewing 'em a certain Road) to set forth in the night, and to kill and bury him they met first ; after them he sent four more, with command to kill and bury them ; and after those he sent a greater

ter number, with the same Orders; by which means meeting the first he was slain himself. However the *Corinthians* would not suffer his supposed Tomb, to go without an *Anagram*, in memory of so great a Person, in these words.

*For Wealth and Wisdom Periander fam'd
Now Corinth holds, the place where once
(he reign'd.*

*Close to the Shore he lies, and that same Earth
Conceals him now, that gave him once his Birth.*

To which we may add another of our own.

*Ne'er grieve because thou art not Rich or Wise:
But what the Gods bestow, let that suffice.
For here we see great Periander gone,
With all his Wealth, and all his high Renown;
Extinct, and in the Grave laid low; for all
His Art and Wit could not prevent his Fall.*

It was one of his Admonitions to do nothing for Money's sake, and to Princes that designed to reign securely, to guard themselves with the good Will of their Subjects, not with Arms. Being asked why he persisted to govern singly? He answered, Because 'twas equally dangerous to resign, whether willingly or by Compulsion.

Some

Some of his Apothegms were these. *That Peace was a good thing, Precipitancy dangerous: That Democracy was better than Tyranny: That Pleasure was Corruptible and Transitory; but Honour Immortal. In Prosperity, said he, be moderate, in Adversity Prudent. Be the same to thy Friends, as well in their Misfortunes as in all their Splendour. Be punctual to thy Promises. Beware of betraying a Secret. Punish not only Offenders, but those that design to Offend.* He was the first that made use of a Life-guard, and that changed Democratical Government into Tyranny, nor would he permit every one that desired it, to live in the City, as *Euphorus* and *Aristotle* testify.

He flourished in his Prime, about the thirty third Olympiad, and reigned full Forty Years. Nevertheless *Sotion* *Heracledes*, and *Pamphila* affirm, That there were two *Perianders*, one a Tyrant, the other a Wise Man, and that the Tyrant was an *Ambraciote*; however *Neanthes* of *Cyzicum* will have 'em to be Cousin-Germans. *Aristotle* also asserts the *Corinthian* to be the Wise Man; and *Plato* denies it. Whoever it were he designed it seems to have digged down the Neck of the *Isthmus*: and his Motto was this, *Premeditation does all things.* There are also extant several Epitaphs

titles of his, and among the rest these that follow.

Periander to the Wise Men.

‘ I Mmortal Thanks to *Pythian Apollo*,
 ‘ that my Letters found ye all toge-
 ‘ ther : And therefore I expect your Co-
 ‘ ming, assuring you of a welcome besit-
 ‘ ting the quality of your Persons. For
 ‘ seeing that you were so ready the last
 ‘ Year to visit *Sardis* in *Lydia*, I make no
 ‘ question but that you will vouchsafe your
 ‘ Company to the Tyrant of *Corinth*, nor
 ‘ will the *Corinthian* be unmindful to con-
 ‘ gratulate your coming to *Periander’s* Ha-
 ‘ bitation.

Periander to Procleus.

‘ I Do not hear the Crime which thy
 ‘ Wife committed was done voluntar-
 ‘ rily, and therefore thou wilt do ill, if
 ‘ thou shalt act premeditatedly any thing
 ‘ against thy ungrateful Son. Forbear
 ‘ therefore thy Cruelty toward the Youth,
 ‘ or I will assist and defend him, in regard
 ‘ he has suffered enough already.

We also find another Letter, written
 from *Thrasybulus* to *Periander*, in these
 Words.

Thrasybulus

Thrasybulus to Periander.

‘ WE dissembled nothing to thy He-
 ‘ raulds, for I led him to the
 ‘ standing Corn, and with my wand in his
 ‘ Prefence, struck off the Ears that grew
 ‘ up above the rest : ask him therefore,
 ‘ and he will tell thee what he heard me
 ‘ say, and what he saw me do. Then
 ‘ follow my advice, if it be thy design to
 ‘ establish thy regal Power, cut off
 ‘ the Principal Men of the City, whether
 ‘ Friends or Enemies : For Friends and Foes
 ‘ are to be alike suspected by a Tyrant.

T H E

L I F E of ANACHARSIS.

A NACHARSIS, a *Scythian*, was
 the Son of *Gnurnus*, and Brother of
Cadovidas King of the *Scythians*; his Mo-
 ther being a *Grecian*; by which means
 he spoke both the Languages.

He wrote concerning the Laws of the
Scythians, the Rites and Solemnities a-
 mong the *Grecians*, concerning a frugal
 Life, and military affairs, to the Number

of

of nine Hundred Verses. Being bold and resolute in Speaking, he gave occasion to the Proverb, That whoever imitated his resolution, was said to speak like a *Scythian*.

Socrates affirms that he arrived at *Athens* about the Forty seventh *Olympiad*, at what time *Eucrates* was chief Magistrate of the City. *Hermippus* relates, That at the same time he went to *Solon's* House, and bid one of the Servants tell his Master, that *Anacharsis* was at the Door, desirous of his Acquaintance, and, if it were convenient, to be his Guest; which Message the Servant repeating to *Solon*, was sent back with this Answer, That Guests were made by those that were in their own Country. Upon which, *Anacharsis* entered into the House with this Complement; *Now then*, said he, *I am in my own Country, and it belongs to me to make the Guests*. Thereupon *Solon* admiring the dexterity of the Person, not only gave him admittance, but made him one of his most intimate Friends. Sometime after returning into *Scythia*, while he endeavoured to alter the Laws of his Country, and to introduce the *Grecian* Constitutions, he was shot through the Body by his Brother, as he rode a Hunting, breathing forth these last words as he expired: For my Learning's

ing's sake I was preserved in *Greece*, but perished, through Envy at Home, and in my Country. Others say that he was slain, as he was offering to the Gods after the *Greek* manner. However it were, the first report produced this Anagram of ours.

*Through many Regions view'd, and dangers past,
Great Anacharsis home returns at last;
And straight by soft Persuasion seeks to draw
The ruder Scythians to the Grecian Law.
But ere th' imperfect words he could impart,
A feather'd Arrow pierc'd his bleeding heart.*

He was wont to say, that the Vine bare three sorts of Clusters: the first of Pleasure; the second of Debauchery; and the third of Discontent and Repentance. He admired how it came to pass, that in the Contentions among the *Grecian* Artificers, the worst Artists were still made the Judges of the Dispute. Being asked how a Man might best preserve himself Sober? He answered, *By setting before the Eyes the evil Behaviour of those that drank to Excess*. He wondered why the *Grecian* Legislators enacting Laws against the Injurious, honoured the Wrestlers, that daily mischiefed one another. When he understood the Plancks of a Ship to be
but

but four Fingers thick, he said that was the distance between Death, and those that went by Sea. He called Oil the *Provocative of Madneſs*, observing that the Wrestlers being anointed with it, were the more enraged one against another. *How comes it to paſs*, said he, *that they who forbid Lying, Lye ſo frequently in the common Victualling-Houſes?* He was wont to wonder why the Greeks at the beginning of their Banquets, drank in little Cups; but when their Stomachs were full, ſtill quaff'd on in large Bowls? Upon his Statues this admonition is generally engraved, *to govern the Tongue, the Belly, and the Privy-Members*. Being asked whether there were any Fiſes in *Scythia*, he made answer, *No, nor any Vines neither*. To the question what ſort of Ships were ſafeſt? He answered, *Thoſe that were come into Harbour*.

Another thing he alſo admired among the *Grecians*, that they left the Smoke behind in the Mountains, and brought the Wood into the City. To the question which were moſt, the Living or the Dead? he replied with another Question, in the number of which they ranked thoſe that ventured by Sea? To an *Athenian* that upbraided him for being a *Scythian*, he reſorted, *My Country indeed is a reproach to me,*

me, but thou to thy Country. To the question, What was good or bad in Men? He answer'd, *The Tongue*. He uſ'd to ſay, 'twas better to have one good friend, than many that were Men of no worth. He accounted the Market a place appointed for Men to deceive one another, and diſplay their Avarice. Being affronted by a young Man at a Computation, *Young Man*, ſaid he, *if thou canſt not bear Wine in thy Youth, thou wilt carry Water when thou art Old*. He is ſaid to have invented for the benefit of Mankind, the Anchor, and the Potters Wheel.

There is alſo extant the following Epistle of his to Cræſus.

Anachariſis to Cræſus.

I Came into Greece, O King of the *Lydians*, to learn their Customs, and their Constitutions. I want no Gold, as having ſufficient for a better *Scythian* than my ſelf, to carry me back into my Country. Nevertheless I will attend thee at *Sardis*, eſteeming, as a high honour, thy friendship and familiarity.

THE
LIFE of MYSO.

MYSO the Son of Strymon (according to *Sofocrates*, who follows *Hermippus*.) was a *Chenean* by Birth, so call'd from a certain *OEtæan* or *Lacedæmonian* Village, and is reckon'd in the number of the *Seven Wise Men*. Others say that his Father was a Tyrant of some City not mention'd.

It is reported, That when *Anacharsis* enquir'd of the Oracle, whether any one were wiser than himself, the Prophetess return'd that Answer already recited in the Life of *Thales*.

*OEtæan Myso, born in Chenes, I
For Wisdom far before thee magnifie.*

Thereupon *Anacharsis*, to satisfy his curiosity, came to the Village, where he found *Myso* in the Summer-time sitting the handle to his Plough, To whom, O *Myso*, said he, 'tis not now the Season for Ploughing: No, reply'd *Myso*, but 'tis time to prepare.

Others report, that the Oracle did not answer *OEtæan*, but *Eteian*; and they are very

very diligent in their enquiries who that *Eteian* should be? *Parmenides* asserts it to be the Village of *Laconia*, where *Myso* was born. *Sofocrates* affirms him to have been an *Eteian* by the Father's side, but a *Chenean* by the Mother's side. *Euthyphron* the Son of *Heraclides Ponticus*, asserts him to have been a *Cretan*, for that *Eteia* was a City of *Creet*. *Anaxilans* will have him an *Arcadian*. *Hipponax* also makes mention of him, in these words, And *Myso*, whom *Apollo* prefer'd for the wisest of Men. Lastly, *Aristoxenus* in his *Medleys* relates, That he differ'd little in his Disposition and Manners from *Apemas* and *Timon*; as being a *Man-hater*, and once found laughing by himself in a Solitary Place. And when he was ask'd by him that had so discover'd him, why he laugh'd by himself? He answer'd, At that very Accident. *Aristoxenus* therefore calls him ignoble, as not being born in a City, but in a Village, and that an obscure one too. Which obscurity of his Birth was the reason that many of his sayings are attributed to the Tyrant *Pisistratus*, by most Authors, except *Plato*; for he makes mention of him in his *Protagoras* in the stead of *Periander*.

He was wont to say that things were not to be examin'd by words, but words by

by things; for that actions were not perform'd for the sake of words, but that words were fram'd to set forth actions. He dy'd in the ninety seventh year of his Age.

THE LIFE of EPIMENIDES.

E *Pimenides* (according to *Theopompus* and several others) was the Son of *Phæstius*: Of *Dosiades*, as some say; as others, of *Agæfarchus*: However it were, he was by Birth a *Cretan*, born in *Gnosſus*, where according to the nature of the Village, he is ſaid to have chang'd his ſhape.

It is reported of him, that when he was young, his Father ſent him a field to fetch home a Wether; but that he in the heat of the day, turning aſide out of the way enter'd into a Cave, and there falling aſleep, ſlept on for fifty ſeven years together. When he awak'd, he went to ſeek the Wether, as one that believ'd he had ſlept not above an hour or two; but not finding it, he return'd to the Village. Where when he ſaw an unexpected change of unknown Faces, and ſound the

Land

Land in the poſſeſſion of a ſtranger, he haſten'd to the City. At what time when he enter'd his own Houſe, he was ask'd who he was, and what he would have? He began to be in a deep amaze, till being with much ado known by his younger Brother, who was now grown into years, from him he underſtood the whole Truth. Upon which his ſame flying over all Greece, he was look't upon as one belov'd of the Gods. Whence it came to paſs, that the *Athenians* being afterwards infected with a ſore Peſtilence, upon the answer which they receiv'd from the Oracle, that their City was to be purify'd, they ſent *Nicias*, the Son of *Niceratus*, into *Creet* to bring away *Epimenides*. Who coming in the forty ſeventh *Olympiad*, purify'd the City, and ſo the Plague ceas'd. To which purpoſe he took certain black and white Sheep, and driving 'em to the next Village, let 'em go which way they pleaſed of their own accord, ordering thoſe that follow'd 'em, to kill 'em in the place where they reſted, and then to Sacrifice 'em to the peculiar Deity. Inſomuch that to this day there are to be ſeen ſeveral Altars in ſeveral of the *Athenian* Villages, erected to an unknown Deity, in memory of this Expiation. But by others, the cauſe of that Peſtilence is attributed to

the *Cylonian* Fact, for which two young Men *Cratinus* and *Ctesibius* dy'd, and so the City was freed from the present Calamity. Thereupon the *Athenians* order'd a Talent to *Epimenides*, and provided him a Ship to carry him back to *Creet*. But he refusing the money, desired only to make a League of Friendship between the *Athenians* and the *Gnossians*; and so returning home, within a short time after he dy'd, in the hundred fifty seventh year of his Age, according to *Phaſgo*, in his History of long Livers: As the *Cretans* relate, in his two hundred ninety ninth year: But, as *Xenophanes* the *Colephonian* testifies that he heard by report, in his hundred fifty fourth.

He wrote the History of the *Curetes*, and *Corybants*, and the Pedigree of the Gods, to the number of six thousand Verses. Also concerning the building and furniture of the Ship *Argos*, and *Jason's* Voyage to *Colchos* to the number of six thousand five hundred Verses. In Prose he wrote of the Sacrifices and Commonwealth of the *Cretans*; and of *Minos* and *Rhadamanthus*, to the number of four thousand Verses. He also erected among the *Athenians* a Temple to the Venerable Gods, as *Lobon* testifies in his Treatise of the Poets. He is also said to be the first that

that erected Temples, and purify'd Houses and Fields by Processions and Sacrifices.

Some there are, who assert that he never slept, but only retir'd himself out of the way, busily employ'd about the cutting of Roots. There is also an Epistle of his to *Solon*, concerning the Republic which *Minos* erected among the *Cretans*. But *Demetrius* the *Magnesian*, in his Treatise of the Poets, denies the Epistle to be Legitimate, as, not being writt'n in the *Cretan*, but *Attic* Language, and that not very ancient neither. However I found another Epistle of his in these words.

Epimenides to Solon.

BE of good courage, my dear Friend. For had the *Athenians* been accustomed to servitude, and wanted good Laws, when *Pisistratus* erected his Tyranny, he had establish'd himself for ever. But now he has not enslav'd a sordid People; but such as remembering *Solon's* Laws, bemoan themselves out of meer shame, and will no longer brook his severity. But though *Pisistratus* have invaded the Liberty of the City, yet I hope the Tyranny will not descend to his Successors. And therefore I would

'not have thee wander about too far, but
'come into *Creet*, where there is no single
'Monarch to trouble thee. And beware
'that none of his friends do light upon
'thee by the way, lest mischief befall
'thee.

Some there are, by the report of *Deme-
trius*, who affirm, that he receiv'd his Food
from the Nymphs, which he preserv'd in
the Hoof of an Ox; of which he took
a little at Times, never needing Evacuati-
on; but that he was never seen to Eat.
Timeus also makes mention of him in his
Second Book.

Others there are who say, that the *Cre-
tans* offer'd Sacrifices to him, as a God;
for they aver him to have been most skill-
ful in Divination. And therefore obser-
ving the Munictrian Port among the *Athe-
nians*, he told 'em, that if they knew what
Calamities that place would bring upon
their City, they would tear it up with
their Teeth. He is said to be the first
who call'd himself *Æacus*, and foretold
the *Lacedæmonians* the Bondage which
they should endure under the *Arcadians*,
often pretending that he rose from death
to life. *Theopompus* also relates, That
when he was laying the Foundations of a
Temple to the Nymphs, a voice was heard
from

from Heaven, *Not to the Nymphs, but to
Love himself*. He likewise foretold the
Cretans the issue of the War between the
Lacedæmonians and *Arcadians*; in which
War being deserted by the *Orchomenians*,
they fell into the power of their En-
emics.

There are not wanting some who af-
firm, That he waxed old in so many days
as he slept years, which *Theopompus* also te-
stifies: And *Murianus* asserts, That he was
by the *Cretans* call'd *Curetes*. The *Lac-
dæmonians* preserv'd his Body within their
City, being advis'd so to do by a certain
Oracle, as *Sosibius* the *Lacedæmonian* re-
ports.

There were two more of the same name
besides, the one a writer of Genealogies;
and the second, one that writ the Histo-
ry of *Rhodes* in the *Doric Dialect*.

THE LIFE of PHERECYDES.

THE Syrian *Pherocydes* was the Son
of *Badys*, as *Alexander* in his Suc-
cessions reports, and a Hearer of *Pittacus*.
He was the first, as *Theopompus* testifies, that
wrote among the *Greeks*, concerning Na-
ture

ture and the Gods ; more than that, he is famous for many wonderful things ; for as he was walking near the Sea-shoar upon the Sand, seeing a Ship under Sail right afore the Wind, he foretold, that the Vessel would sink in a short time ; which soon after happen'd in his sight. Another time, after he had drank a draught of Water drawn out of a Well, he foretold an Earthquake within three days, which fell out, as he said. Travelling thro' *Messana* to *Olympia*, he advis'd his Friend and Host *Perilaus* to depart from thence with all his Family ; which he neglecting to do, *Messana* was soon after taken by the Enemy. He was wont to tell the *Lacedemonians*, that neither Gold or Silver were to be valu'd or admir'd. And the same night that *Hercules* commanded the Kings to obey *Pherecydes*, the Deity gave him notice of it in a Dream. However, some there are do ascribe these things to *Pythagoras*.

But *Hermippus* hath this further of *Pherecydes* ; that in the War between the *Magnesiens* and *Ephesiens*, he being desirous that the *Ephesiens* should have the better, demanded of one that travel'd upon the Road, of what place he was ? who answering of *Ephesus*, Then draw me, said he, by the Legs, and lay me in the Territory

tory of the *Magnesiens*, and bid thy fellow Citizens, after they have obtain'd the Victory, take care to bury me in that place ; adding withal that he was *Pherecydes* : which when the Passenger had related to his Neighbours, they were in great hopes of victory. The next day they overthrew the *Magnesiens*, and being Victors found *Pherecydes* dead, whom they not only honourably interr'd, but held in great veneration afterwards.

Some say that going to *Delphos* from *Corcyum*, he threw himself from the top of a Mountain. But *Aristoxenus* writing of *Pythagoras*, and his familiar Acquaintance, affirms, that he dy'd of a sickness, and was buried by *Pythagoras*. Some say that he ended his days of the Lowlie Disease, and that when *Pythagoras* coming to visit him, ask'd him how he felt himself ; he answer'd, thrusting his finger through the door, *my skin will tell thee*. Whence the Expression was ever afterwards taken by the Philosophers in a bad sense.

Andro the *Ephesian* asserts that there were two of the same name, both *Syrians*. One, an Astrologer ; the other a Theologist, whom *Pythagoras* admir'd. On the other side *Eratoſthenes* denies that there was any more than one *Syrian* ; but that the

the other was an *Athenian*, and a writer of Genealogies. Moreover there is yet extant a little Treatise written by *Pherecydes* the *Syrian*, concerning the first Principle of all things, which begins thus.

Jupiter and Time are the same, and the Earth was always.

Upon his Tomb, as *Doris* testifies, this Epigram was inscrib'd.

*In me all Wisdom ends, if there be more,
And that Pythagoras enjoys this store;
Tell him the Truth that Pherecydes speaks,
It springs again in him among the Greeks.*

Ion the *Chio*te writes also thus concerning him.

*How sweetly lives his incorrupted Soul?
Who all the Vertues did himself controul?
Credit the wise Pythagoras who had seen
The Customs and the Manners of most Men.*

To which we may add that which follows, being one of our own, in *Pherecratian* Measure.

*The Learned Pherecyde,
Whom Syria boasts her own,
So Fame reports it, dy'd
By Vermin over-run.*

To

*To the Ephesians kind,
His Body to Magnesian Land
He willingly resign'd,
The Pledge of Glory gain'd,
By Victory next day:
'Twas th'Oracles Command,
Which he that only knew,
Resolv'd to obey.
And thus to friendship true
He dy'd to save his friends.
So sure it is that where
The Wise Men have their Ends,
They no less useful dye,
Than when they living were.*

This happen'd about the fifty ninth Olympiad; leaving behind this Letter to *Thales*.

Pherecydes to Thales.

*M*AYEST thou dy well when thy fatal day approaches. I was taken desperately ill, when I receiv'd thy Letters; I was cover'd over with Vermin, and a Quotidian Ague shook my Bones besides. However I left it in charge with some of my Servants, that so soon as they had interr'd me, they should convey the enclosed to thee. Which if thou do'st approve, shew it to
the

' the rest of the Wise Men ; if not, conceal it : for my part I cannot say it pleased me very much. I cannot commend it for infallibility, for I neither promis'd it, neither do I profess to know the Truth of all things. Something perhaps of the Theology thou may'st make use of, the rest must be consider'd. For I rather chose to propose obscurely, than to determine. But my Distemper every day increasing, I am unwilling to lose either any of my Physicians, or any of my Friends : And to those that ask me how I do, I shew my finger through the Door, to let 'em see my condition, and bid 'em all be sure to come next day to Pherecydes's Funeral.

And these are they who were call'd the *Wise Men*, to the number of which there are some who add *Pisistratus* the Tyrant. Now we come to the Philosophers, and therefore first let us begin with the *Ionick* Philosophy, of which we have already declar'd *Thales*, the Instructor of *Anaximander*, to be the first Founder.

The End of the First Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Apophthegms

Of the most Famous

PHILOSOPHERS.

The Second Book,

Translated from the Greek by Sam. White, M.D.

The LIFE of

ANAXIMANDER.

A *Naximander*, a *Milesian*, was the Son of *Praxiades*. He held that the Beginning and Principle of all things was the *Vast Immensity* ; however no way bounding the Air, the Water, or any other Thing. That the parts were subject to *Alteration* ; but that the whole was immutable ; that the Earth lay in the middle, as it were claiming the place of a Center, being of a Spherical

rical Figure. That the Light of the Moon was a false Light; as being borrowed from the Sun; which was at least equal to the Earth, and the most pure sort of Fire.

He was the first inventor of the *Gnomon*, which he fixed in the Dials of *Lacedæmon*, which were then no other than places proper for the observation of the Shadows which the Sun cast; whereby, as *Phavorinus* records in his *Universal History*, he mark'd out the *Tropics* and *Equinoxes*, and erected *Horoscopes*. He was also the first who undertook to delineate the *Perimeter* or Circuit of the Earth and Sea, and to frame a Sphere that 'embody'd both those Elements. Which done, he set down in writing a short Exposition of such things as occur'd most plainly to his Apprehension.

In the second year of the fifty eighth Olympiad he had attained to the sixty fourth year of his Age, as *Apollodorus* the *Athenian* declares in his *Chronicle*, and dy'd not long after; but he flourish'd in his prime, during the Reign of *Polycrater*, Tyrant of *Samos*.

It is reported, That one time among the rest, as he was singing, certain Boys laugh'd at him, which when he understood, Therefore, said he, *it behoves us to sing so much the better, because of the Boys.*

There

There was also another *Anaximander*, a *Milesian* likewise, who was an Historian, and wrote in the *Ionic Dialect*.

The LIFE of

ANAXIMENES.

A *Naximenes*, a *Milesian* also, was the Son of *Eurystratus*, and a Hearer of *Anaximander*, and as some say, of *Parmenides* likewise.

He affirm'd the Air and the Infinite Immensity to be the beginning of All things, and that the Stars did not move above the Earth, but round about it. He wrote in the *Ionic Dialect*, affecting a plain and concise Style. He was born in the sixty third Olympiad, as *Apollodorus* testifies, and dy'd about the time that *Sardis* was taken.

There were also two others of the same name, born in *Lampsacus*; the one an Orator; the other, an Historian, and Nephew to the *Rhetorician*, who wrote the History of *Alexander's* fam'd Atchievements.

There are likewise extant two Epistles of *Anaximenes* the Philosopher to *Pythagoras*, of which the first runs thus.

H

Anaxi-

Anaximenes to Pythagoras.

‘ **T** *Hales* himself in the progress of
 ‘ his Studies from the flower of
 ‘ his Youth to his Old Age, was not alto-
 ‘ gether free from misfortune. For, as it
 ‘ was his custom, going forth one night
 ‘ with his Maid Servant to behold the
 ‘ Stars, in the midst of his serious Contem-
 ‘ plation, forgetting the situation of the
 ‘ place, while he went forward gazing up
 ‘ to the Skies, he fell down a steep Preci-
 ‘ pice. This was the end, say the *Milesi-*
 ‘ *ans*, of that famous Astrologer. But we,
 ‘ among the rest of his Scholars, forget
 ‘ not the Man, nor our Children, who are
 ‘ his Disciples likewise : But we embrace
 ‘ his Doctrine, and ascribe the beginning
 ‘ of all our Learning to *Thales*.

His second Epistle was this that follows.

Anaximenes to Pythagoras.

‘ **C** *ertainly* thou did'st consult our Ad-
 ‘ vantage more than our selves, in
 ‘ returning from *Samos* to *Crotona*, where
 ‘ thou livest in Peace. For the Sons of
 ‘ *Æacus* are offensive to others, and for
 ‘ the *Milesians*, they are in subjection to
 ‘ their

‘ their Tyrants. And the King of the
 ‘ *Medes* threatens us severely too, unless
 ‘ we will submit our Necks to the Yoke
 ‘ of Servitude : But as yet the *Ionians* seem
 ‘ readily resolv'd to fight with the *Medes*
 ‘ both for their own, and the Liberty of
 ‘ their Neighbours. But the Enemy so
 ‘ surrounds, and over-powers us at pre-
 ‘ sent, that we have little hopes to pre-
 ‘ serve it. How then is it possible for *A-*
 ‘ *naximenes* to mind his Contemplation of
 ‘ the Skies, living as he does, in continual
 ‘ dread of Perdition or Slavery. But
 ‘ thou enjoyest a perfect Tranquillity; ho-
 ‘ nour'd by the *Crotonæans*, and other *Ita-*
 ‘ *lians* and crowded with Disciples out of
 ‘ *Sicily*.

The LIFE of

ANAXAGORAS.

A *Naxagoras*, a *Clozomenian*, the Son of
Hegesibulus, or *Eubulus*, was a diligent
 Disciple of *Anaximenes*.

He was the first who attributed to *Mat-*
 ter Sense and Reason ; thus beginning
 his great Work, which is both delightful,
 and loftily compos'd, All things at the be-

ginning sprung together ; then came the World's *Intelligence*, and shap'd and embellish'd every individual Species ; where-as it was call'd the *Great Intelligence*. Of which thus *Timon* in his *Silli*.

*For thus fam'd Anaxagoras profoundly taught,
That the vast Mind like some great Hero fought
Rebellious Chaos, that disdain'd controul ;
And then it was, that the Worlds mighty Soul
Millions of ranging formless Bodies fix'd ;
Rammass'd, Compacted, here conjoyn'd, there mix'd ;
Until at length the vanquish'd Mass gave o're,
And all agreed, that was confus'd before.*

This Person was not only eminent for his Birth and Riches, but for the Grandeur of his aspiring Mind. For he surrender'd his Patrimony to his Relations ; at what time being by them tax'd for neglecting his Estate ; *What then, said he, are not you sufficiently able to take care of it ?* Soon after he left 'em all, and retir'd himself to the Contemplation of Nature, not minding publick or private Affairs. In-somuch that to one who thus accosted him ; *What ! then takest thou no care of thy Country ?*

Country ? Yes, said he, *no Man more*, pointing to the Heav'ns.

He is said to have been twenty years of Age when *Xerxes* invaded Greece, and to have liv'd seventy two. But *Apollodorus* in his *Chronicle*, affirms him to have flourish'd in his prime in the Seventieth *Olympiad*, and that in the first year of the Se-Seventy eighth *Olympiad* he ended his days.

He began to divulge his Philosophical Exercises at *Athens*, under *Callias*, in the twentieth year of his Age, as *Demetrius Phalerens* reports, in his *Compendium of the Athenian Rulers* ; Where, they say, he continu'd thirty years.

He affirm'd the Sun to be a massy Plate of Red-hot Iron, bigger than the *Peloponnesus*. Which some assert to have been the Opinion of *Tantalus* before him. He held that the Moon was full of Habitations, Mountains and Vallies ; and that the Principles of all things were endu'd with similitude of Parts. For that as the dust and filings of Gold might be embody'd into a Mass ; so was the Universe compos'd of little Bodies consisting of similar Particles. That heavy Bodies possess'd the lowermost place, as the Earth ; Light things the uppermost, as Fire ; and the Middlemost he assign'd to Air and Wa-

ter. That the Sea lay below the Earth, which was broad; the moisture being exhaled by the Sun. That the motions of the Stars were at first disorderly and confus'd, as it were over the Top of the Earth, or the Pole which always appears; but that afterwards, the change of *Inclination* happen'd: That the Milky-way was only the Reflexion of the Sun, where none of the Stars could cast their Light. That Comets were only the Meeting together, or Conjunctions of all the Planets sending forth flames of Fire, which danc'd to and fro according to the Motion of the Air. That the Rarifying the Air by the Sun was the occasion of Winds. That Thunder was a compression of the Clouds; Lightning a brushing of the Clouds one against another. That an Earthquake was the return of the Air from the Subterranean Parts. That all Living Creatures sprung at first from a mixture of Moist, Hot and Earthy; and then begat each other. That Males were generated in the right, Females in the left side of the Womb.

It is reported that he foretold the fall of the Stone, near the River of *Ægos*, call'd *Ægos-Potamos*, which he said would fall from the Sun. Whence *Euripides*, who was his *Disciple*, in his fable of *Phaeton*, calls

calls the Sun a *Golden Mass*, or *Clod of Gold*. Coming to *Olympia*, he sat himself down, covered with a Leathern Hide, as if it had been going to rain; and being asked, whether he thought the Sea would ever overflow the Mountains of *Lampsacus*? Yes; said he, *unless it want time*. To the question, to what purpose he was Born? He replied; *To contemplate the Sun, the Moon, and the Heavens*. To one that told him, he had lost the *Athenians*. *Not so*, said he; *but they me*. Beholding *Mausolus's Tomb*, *A sumptuous Monument*, said he, *is a great Estate Metamorphos'd into Stone*. To one who griev'd that he should dye in a foreign Country, *The Descent*, said he, *to the infernal Shades is every where alike*. He was the first, as *Phavorinus* relates in his Universal History, who affirmed that *Homer's Poem* was composed of Vertue and Justice. To which Opinion of his *Metrodorus* of *Lampsacus*, his intimate Friend, is said to have contributed very much, who was the first that essayed to write of Natural things in Poetry. However *Anaxagoras* was the first who ever published any Treatise written upon that Subject.

Silenus also farther reports, in his first Book of History, that a Stone fell from Heaven in the time that *Dimylus* Ruled;

at what time *Anaxagoras* aver'd, that the whole Heaven was Compos'd of Stones; only that the Swiftneſs of the Circumrotation fix'd 'em in their Places, which otherwiſe would ſuddenly looſen and fall down.

But as to his being call'd in Queſtion, there are various Reports. For *Sotion* in his Succeſſion of the Philoſophers, aſſerts that he was accus'd of Irreligion by *Cleo*, becauſe he held the Sun to be a Red-hot Maſs of Iron: for which, when *Pericles* his Scholar defended him, he was fin'd fifty Talents, and exil'd his Country.

Satyrus alſo in his *Lives*, reports that he was accus'd by *Thucydides*, who always oppos'd *Pericles*, not only of Impiety, but Treason; and in his abſence was Condemn'd to Death. At what time when he receiv'd the News, both of the Sentence pronounc'd againſt him, and the Death of his Sons; aſto his Condemnation, he answer'd, *That it was no more than what Nature had long before decreed, that both he and they ſhould Dye.* As to the Death of his Sons, he repli'd, *That he well knew; he had not begotten 'em to be Immortal.* Yet ſome there are, who attribute theſe Sayings to *Salon*; otherſto *Zenophon*. However *Demetrius Phalarus* records in his Treatiſe of old Age, that he buried his Sons with his own Hands. On the other ſide

ſide *Hermippus* relates, that he was imprisoned, in order to his Execution. But then *Pericles* coming into the Aſſembly, ask'd the Rulers, whether they could accuſe him of any thing that reach'd his Life? who returning no answer; Why then ſaid he, I am his Diſciple, and therefore beware how ye deſtroy a Man impeach'd only by Malice and Calumny, but rather take my Advice, and let him go. Which was accordingly done. However he took the affront ſo hainouſly, that he would not ſtay in the City.

In oppoſition to this, *Jerome* in his ſecond Book of *Commentaries*, aſſerts, That *Pericles* cauſed him to be brought into Court, tottering every Step he went, as being ſpent with Age and long Sickneſs; and that he was acquitted rather through the Compaſſion of the Judges, than that he was found innocent of what was laid to his Charge. So ſtrangely do Authors vary in their Reports concerning his Condemnation.

He was alſo thought to have born *Democritus* a grudge, for reſuſing him a Conference which he deſired. At length retiring to *Lampsacus*, he there ended his days. And being ask'd by the Magiſtrates of the City whether he had any particular Command to lay upon 'em, he deſired that

that the Boys might have Liberty to Play, every Year during the Month wherein he died, which Custom is observed to this Day. He was honourably interred by the *Lampsacenses*, who caused this Epigram to be engraved upon his Monument.

*Here he, who th' utmost bounds of Earth and Skies,
For Truth and Knowledg rang'd, entombed lies.*

To which we shall add this other of our own.

*For saying that the Sun was but a Mass
Of Iron Red-hot, doom'd Anaxagoras
To Death great Pericles sav'd ; which danger
past,
Another Error was his End at last.*

There are also three more of the same Name. The first an Orator and Scholar of *Isocrates*. The Second a Statuary, of whom *Antigonus* makes mention ; and the third a *Grammarian*, the Disciple of *Zenodorus*.

The

The LIFE of

ARCHELAUS.

Archelaus, an Athenian, or Milesian, was the Son of *Apollodorus*, or of *Mido* as others affirm, the Disciple of *Anaxagoras*, and *Socrates*'s Master. He was the first that introduced natural Philosophy out of *Ionia* into *Athens*, and was therefore called the Naturalist. However he was the last Professor of natural Philosophy, *Socrates* soon after advancing the Study of *Ethics*, of which nevertheless, he himself, in his Life-time, did not seem to have been utterly Ignorant ; for he made several of his publick Readings, upon the Subjects of Law, of Morality and Justice. Which being borrowed from him, and propagated by *Socrates*, he was therefore look'd upon as the first Inventor of *Ethics*. He asserted two Principles of Generation, Heat and Cold ; and that Living Animals were first created out of Mud ; and that Good and Evil did not proceed from Nature, but from the Law. For all which he gave these particular Reasons ; First, that the Water being melted and dissolved by the Heat, when it came

came to be thickned by the fiery Mixture, made the Earth; but being fluid, produced the Air: whence it came to pass, that the one was curbed by the circular Motion of the Air, the other by that of the Fire. Then, that living Animals were begotten out of the hot Earth, which dissolved the Mud into a Substance, almost like Milk, for their Nourishment: and that after the same manner Men were produced. He was the first who defined the Voice of Man to be the Repercussion of the Air; and affirmed that the Sea was a vast Body of Water, strained through the Earth, into the Cavities of the terrestrial Globe; that the Sun was the bigger of the Stars, and the whole was infinite.

Besides this *Archelaus* there were three others of the same Name. The one *Chorographer*, who made a distinct Mapp of that part of the World, over which *Alexander* had marched. Another, who wrote of natural Productions: the third an Orator, who also wrote of the Art of *Rhetoric*.

The

The LIFE of

SOCRATES.

Socrates was the Son of *Sophroniscus* a Stone-cutter, and *Phenareta*, a Midwife, as *Plato* witnesses in his *Theætetus*; however he challeng'd *Athens* for his Country, as being born in *Halopex*, a little Village in the *Athenian* Territory.

He is said to have assisted *Euripides* in composing his Tragedies. Which occasion'd the following Verses of *Mnesiochus*.

New from the Mint, the Phrygians here behold,

Made by Euripides, as we are told;
But whispers run that Socrates was he
Who gave perfection to the Tragedy.

In another place he calls him *Socrates's Wedge*: And *Callias* in his *Pedeta*, thus retorts upon *Euripides*.

And why not I look great? O Sir, you may;
For Socrates assists your Verse, they say.

Nor is *Aristophanes* less severe in his
Clouds. *This*

*This is the great Euripides, whose Plays
Are full of Wisdom, but who bears the praise?*

He was a Hearer of *Anaxagoras* as some report, but of *Damon*, as *Alexander* asserts in his *Successions*, who being condemned to death, he follow'd *Archelaus* the *Naturalist*, by whom he was belov'd in the worst Sence, as *Aristoxenus* relates, But *Doris* affirms, That he serv'd as an Apprentice, and then working at his Trade of a Stone-Cutter, made the Statues of the *Graces* in their Habits, which are to be seen in the *Acropolis*, or Castle of *Athens*. Which occasion'd the following lines of *Timon* in his *Silli*.

*From These a shabby Stone-Cutter, forsooth,
A babler about Law, to tell ye truth,
His Learning boasts; the Grecian's Prophet he,
If you'l believe him, quaint in Sophistry,
A scoffing Droll, a Sub-Athenian; more,
The curst flatterer, e're known before,*

For as *Idomenus* relates, he was a very smart, and ready Orator; only the thirty Tyrants forbid all teaching or practising the Art of Rhetoric, as *Zenophon* testifies: And he is severely censur'd by *Aristophanes*, as one that could make a good Cause
of

of a bad one. Moreover, as *Phavorinus* writes in his *General History*, he was the first who, together with *Æschines*, his Scholar, taught *Rhetorick* in his Publick School. Which *Idomenus* also testifies in his *Life of Socrates*. He was also the first who discours'd of the Government to be observ'd in Humane Life and Conversation, and the first of the Philosophers who was publickly Executed after Condemnation. And *Aristoxenus* also the Son of *Spintharus* reports him to have been the first that demanded money for teaching. But *Demetrius* of *Byzantium* relates, that *Crito* brought him off from that Mercenary Trade of begging, and growing in love with his great Parts, and the perfections of his Mind, became his bountiful Scholar. After he had cry'd down Natural Philosophy, as neither beneficial nor profitable to Mankind, he introduc'd *Ethicks*, which he publickly taught in the Work-Houses, and Market-places; exhorting the People only to study that, which according to the Verse in *Homer*,

*In civil Converse and each Family
Might civil most, or most destructive be.*

And such was his vehemency in discourse, that he would frequently bend
his

his fists, knock his knuckles one against another, and twitch the hairs of his Beard from his Chin, after such a strange manner, that the People contemning his antic Gestures, would laugh at him, and offer him twenty affronts; which nevertheless he bore with an extraordinary Patience. Insomuch that once being spurn'd and kick'd by a certain Person, to another that admir'd at his forbearance, he made answer, *What if an Ass had kick'd me, should I have presently su'd him for it?* Thus much Demetrius. He never thought it necessary to travel, unless, when any occasion call'd him to the Wars. All the rest of his time he staid at home, and spent it wholly in conversing and disputing with his familiar Friends; not so much to convince them of their own Opinions, as to find out the Truth himself. To Euripides, who ask'd him what he thought of a Treatise of Heraclitus's, which he had given him to read, he reply'd, *Those things that I understand are Genuine and Masculine; and so perhaps may they be likewise which I do not understand; yet they want a Delian Diver.*

He was very careful to exercise his Body, and therefore he enjoy'd a most healthy and strong Constitution: Insomuch that in the Expedition against *Amphipolis*,
at

at the Battle of *Delius*, he sav'd *Xenophon* that was fallen from his Horse, and mounted him again. And when all the rest of the *Athenians* fled, he retreated fair and softly, and frequently look'd back without the least disturbance, resolv'd to have defended himself, had any one adventur'd to assail him. He also serv'd in the War against *Potidaea* by Sea; in which Expedition he is reported to have stood a whole night in one Posture. More than that, after a single Victory obtain'd by his own Valour, he yielded the honour of the action to *Alcibiades*, by whom he was highly esteem'd, as *Aristippus* relates, in his fourth Book of *Ancient Delights*. In the *Chiot* reports him to have travel'd with *Archelaus* into *Samos*. *Aristotle* also affirms, that he visited *Pytho*; and *Phavorinus* in his first Book of *Remembrances*, that he survey'd the *Isthmus*.

He was a person resolv'd and obstinate in his Opinions, and a great Champion of *Democracy*, which is apparent from hence, that he withstood both *Critias*, and his Faction, who commanded *Leontes* the *Salaminian*, a rich Man, to be sent for, that he might be put to death; and was the sole Person that adventur'd to pronounce judgment, contrary to the ten most powerful Captains; and when the Prison doors
were

were set open to him, to go where he pleas'd, refus'd ; severely chid those that wept for him ; and when fetter'd, mollify'd the fury of his Enemies with his soft and smooth Language. He was a person contented with his present condition, and Majestic. So that, as *Pamphila* relates, when *Alcibiades* had giv'n him a large piece of ground whereon to build him a House ; said he to his Benefactor, *Hadst thou given me a pair of Shoes, and a Hide to make 'em my self, would it not appear very ridiculous in me to accept it ?* And when he saw the vast variety of Commodities that were put to sale among the Multitude, he was wont to say to himself, *How many things are there in the World of which I have no need !* And it was his custom frequently to repeat the following *Tambicks*.

*Silver and Purple, breeding so much strife,
Fit for Tragœdians, not for Humane Life.*

He despis'd *Archelaus* the *Macedonian*, *Scopas* the *Cranmonian*, and *Enrylochus* the *Larissean*, refusing the money which they sent him, nor vouchsafing so much as to give 'em a visit. So orderly and temperate in his Dyet, that in all the Contagions which happen'd at *Athens* in his time, he never was sick.

Aristotle

Aristotle tells us, that he married two Wives ; the first *Xantippe*, by whom he had a Son call'd *Zamprocles*. The second *Myrto*, Daughter of *Aristides* the *Just* ; whom he marry'd without any Portion ; and by whom he had *Sophoniscus*, and *Menexenus*. Some there are who affirm, That *Myrto* was his first Wife ; though others report that he was marry'd to both at the same time ; and among the rest *Satyrus*, and *Hieronymus* the *Rhodian*. For it is said, that the *Athenians* finding a decay of Men, and that there was a necessity of propagation, made a Decree, that any Man might marry one Town-born Wife, and get Children of another ; which *Socrates* did.

He had a loftiness of mind that scorn'd all those who ridicul'd him. He glory'd in his frugality, and was frequently wont to say, That he who eat with an Appetite, had the least need of variety of Food. And he that drank with a Gusto, least desired change of Liquor : And that he who wanted least, came nearest to the Gods. And this we may learn from the Comœdians, not aware of the Encomiums which they give him, while they labour to vilify him. As for Example in *Aristophanes*,

1 a

In

*In Wisdom justly aspiring to excell,
How sweetly 'mong th' Athenians dost thou
dwell !*

And then again,

*Serious and Musing though we know thee well,
For Toil attends on Quest of knowledge still,
Yet thou Eternal Drudge, or sit, or walk,
Art never tyr'd with pondering, nor with talk,
Cold ne'er molests thee, nor the fond desire
Of sumptuous Food, or Wine, which Fools admire.*

Moreover, *Amipias* introducing him in a long Thread-bare Cloak, thus bespeaks him : " O *Socrates*, of a few Men the best, " of many the vainest, and art thou at " last come amongst us with thy wonted " patience ? How camest thou by this " Winter Cloak ? Certainly this misfortune befell thee through the Villany of " the Leather-Dresser.

But we must say this of him, that he would never flatter any Man for a Meals Meat. And *Aristophanes* does but acknowledge the Grandeur and Loftiness of his mind, where he says,

With

*With pompous Gate he struts along the streets,
And frowns and scowles on every one he meets.
And though no Shoes upon his Feet he wears,
Yet still his haughty Count'nance nothing fears.*

However sometimes, to humour the occasion, you should see him appear in splendid and modest Habit : as when he went to visit *Agatho*, in *Plato's Symposium*. And such was his Eloquence, that it was equally prevalent whether to persuade or dissuade the same thing. Insomuch that when he disputed with *Theatetus*, concerning Knowledge, he sent him away like one that thought himself inspir'd. And with *Euthyphron* who prosecuted his Father, and had summoned him for Tryal at such a day, discoursing concerning Justice and Piety, he diverted him from his purpose, and made him let fall his Suit. Convincing *Zylis* also, he made him a most Moral Man. For he had a peculiar faculty to adapt his words to his matter. And *Lamprocles*, so undutiful and cruel to his Mother, as *Xenophon* relates, by soft persuasion he overcame, and brought to respect and reverence her. The same *Xenophon* also testifies, that he diverted *Glauco*, the Brother of *Plato*, from meddling with State Affairs, by convincing him of

1 3

his

his Ignorance, and want of Experience. On the other side, he admonish'd and over-perswaded *Charmides* to apply himself to public business, as being fit for it. He also encourag'd the great Captain *Iphicrates*, by shewing him the Cocks of *Midas* the Barber, and *Callias*, fighting together. Wherefore *Glaucoides* thought him fit to walk about the City, but no other-wise than a Pheasant or a Peacock.

He was wont to say, 'twas to him a wonder, that every Man should be able to utter those things which he has in his mind; but could not be able to tell how many Friends he had: So negligent were in the observance of our Benefactors.

To *Euclides* that apply'd himself with a more than ordinary diligence to cavilling Disputes, O *Euclides*, said he, *thou knowest how to make use of Sophisters, but not of Men.* For he look'd upon it as an idle study for a Man to mind those things, as *Plato* records in his *Enthydemus*.

He refus'd the Servants that *Charmides* offer'd him, to attend him when he went abroad; and some there are who report, that he despis'd the beauty of *Alcibiades*. Only he extoll'd Leisure, as the best thing which a Man could enjoy, as *Xenophon* witnesses, in his *Symposium*.

He

He farther held, that there was but one Chief Good, which was Knowledge: And one thing Evil above all the rest, and that was Ignorance. Riches and Nobility of Birth, he said, were so far from deserving to be valu'd or esteem'd, that they were rather the Fountain of all mischief. Therefore to one who told him that the Mother of *Antisthenes* was a Thracian, Why, couldst thou believe, said he, that such a Noble Person could have been born of two Athenians? He order'd *Crito* to redeem *Phaedo*, whom Captivity had reduc'd to ply at the Brothel-Houses for a Livelihood, and made him a great Philosopher. At his leisure hours he learn'd to sing to the Harp; affirming it was no shame for a Man to learn what he knew not before. He accusom'd himself very much to dancing, esteeming that sort of Exercise, as very much conducing to Health. He affirm'd, That the Deity had endu'd him with the gift of Fore-knowledge: And it was one of his Maxims, That to begin well was not only no small thing, but the chiefest thing of all; and that he only knew this, that he knew Nothing.

Being ask'd, What was the Vertue of a young Man? He answer'd, Nothing to Excess. Then for Geometry, he said, it behov'd Men to study it so long, till

they were able to give and take Land.

When *Euripides* in his *Anga* repeated this Expression concerning Vertue, *'Twas best to let her go at Random*; He rose up and left the Stage, saying as he went off, *That it was a ridiculous thing to deem a lost Slave worthy to be sought after and found on again, but to suffer vertue to perish.* To the Question, whether best to marry or not, he answer'd, *Let a Man do which he pleases, he will repent.*

It was a saying that he wonder'd at Stone-Cutters, who endeavour'd to make the Stones as like to Men as they could, but never took care to prevent their being like Stones themselves.

He would be always exhorting young Men to view themselves in their Looking-Glasses; that if they saw themselves fair and comely, they might render themselves worthy of their Beauty: But if deform'd, that they might hide the defects of the Body, by improvements of the Mind.

Having invited certain wealthy Persons to Supper, and perceiving *Xantippe* ashamed of his short Commons, *Come, come,* said he, *never let it trouble thee; If they be moderate and thrifty Men, they will bear with me: If they be proud and luxurious, we shall have no occasion to mind 'em.*

He

He was wont to say, That other Men liv'd, that they might eat; but that he eat only that he might live. Concerning the vulgar Multitude, he said, they were like a vast sum of Money, where a Man refuses to take the pieces one by one, but never scruples to carry away the whole Heap. When *Æschines* told him he was poor, and had nothing else to give him but himself; *How!* said he, *and art thou not sensible that thou givest me the greatest gift thou can'st e'er expect to be Master of in this World?*

To one that murmur'd to find himself despis'd, when the thirty Tyrants came into Power, *Oh,* said he, *d'ye repent at length?* To another, who brought him the news that the *Athenians* had condemn'd him to dye; *Very good,* said he, *and Nature has condemn'd them.* Which saying is ascribed by others to *Anaxagoras*. To his Wife, that cry'd to him, *Thou dy'st unjustly:* *Do'st wish,* said he, *it had been justly?*

Dreaming that he heard a Person recite this Verse to him in his sleep,

On the third day come thou to Phthia's Plains.

He told *Æschines* that he should dye within three days.

Upon

Upon the day that he was to drink the Hemlock draught, when *Apolodorus* offer'd him a sumptuous upper Garment to cover him expiring, *What!* said he, *my own Cloak suffic'd me while I liv'd, and will it not serve me to dye in?* To one who brought him word, that a certain Person curs'd and rail'd at him, *It may be so,* said he, *for he never learn'd to speak any better.* When *Antisthenes* held up his upper Garment, and shew'd it full of holes to the light, *I see,* said *Socrates*, *thy vanity through the Rents of my Cloak.* To one that cry'd to him, *Does not such a one abuse thee?* No, said he, *for his words concern me not.* He said, 'twas expedient for him to expose himself on purpose to the *Comedians*. For if they tell us our faults, we ought to correct 'em in our selves; if not, their Scoffs are nothing to Us. To *Xantippe*, that first read him a Curtain Lecture, and then threw a Bowl of Water in his Face, *Did I not tell ye,* said he, *that when Xantippe thunder'd, she would rain soon after.* To *Alcibiades* telling him, That *Xantippe's* Billinggate Language was not to be endur'd; *Oh!* said he, *I have accustom'd my self to it, and it troubles me no more than the noise of the Mill offends the Miller:* And then adding, *Dost not thou bear with the cackling of thy Geese?* To which *Alcibiades* replying,

ing, that they brought him Eggs and Goslings: *And Xantippe*, said he, *has brought me Children.* Another time, when she pull'd his Cloak from his back, and his familiar Friends advis'd him to chastise her with his fists, *Well advis'd,* by *Jove*, said he, *for you, while we are together by the Ears, to laugh at Us, and cry, well done Socrates, bravely done Xantippe.* Therefore, he said, that a Man must use himself to a morose ill humour'd Wife, as *Jockies* order their high mett'd Horses. For by breaking Them of their Jades tricks, they learn to ride others with pleasure. So I, said he, being accustom'd to *Xantippe's* bawling, can the more easily brook the indignities of Men when I come abroad. These, and such like Sentences and Admonitions, when he had both utter'd and practis'd every day, he was applauded by the *Pythian* Priests, who return'd that Answer to *Charephon*, which is in every Bodies Mouth.

Of all Men living, Socrates the Wisest.

This drew upon him the envy of several, especially those, who having a proud and impertinent conceit of themselves, he always despis'd for Fools and Nonsensical fellows; of which number was Any-

thus, as Plato relates in his *Memnon*. This *Anytus* therefore not brooking the Jokes and Sarcasms that *Socrates* daily put upon him, first embitter'd *Aristophanes*; after that he incensed *Melitus* to draw up an Indictment against him, laying Impiety, and corrupting of Youth to his Charge. Thereupon *Melitus* drew up the Bill, and *Polyeuretus* took upon him the Prosecution, as *Phavorinus* relates in his Universal History. *Polycrates* the Sophister compil'd the Declamation against him, as *Hermippus* reports; though others will have *Anytus* himself to be the Person; and *Lyco* the Orator manag'd the Tryal. But *Antisthenes* in his *Successions* of the Philosophers, and *Plato* in his *Apologies*, relate him to have had three Accusers, *Anytus*, *Lyco*, and *Melitus*. *Anytus* took the Citizens, and Tradesmens part; *Lyco* appear'd for the Orators, and *Melitus* stood for the Poets, who had every one felt the lash of *Socrates's* Reprimands. But *Phavorinus* in his first Book of Remembrances, tells us, that the Oration fix'd upon *Polycrates* could not be his, for that there is mention made therein of the Walls that were repair'd by *Conan*; which was not done till six years after the death of *Socrates*. Now the form of the Process ran thus: For it still remains to be seen, says *Phavori-*

Phavorinus in the *Metroum*; *Melitus* of *Pitheia*, the Son of *Melitus*, accuses *Socrates* the *Alopecian*, the Son of *Sophoniscus*, of the following Crimes. *Socrates* does impiously, not believing those to be Gods, which the City believes to be so, but introducing other strange Deities. He does impiously in Corrupting and Seducing the Youth of the City. Wherefore his punishment ought to be Death.

Soon after, when *Lysias* had read the Apology which he had made for him, 'Tis an exceeding Eloquent, and Polite Oration. *Lysias*, said the Philosopher, yet it nothing concerns me; for it was more like a judicial piece of Pleading than was proper for a Philosopher to own. But then *Lysias* demanding, if the Oration were good, and lik'd him, wherefore it were not convenient for him? *May not*, said he, *my Garments and Shoes be very splendid and fashionable, yet not fit me?*

At the time of the Tryal, *Justus* of *Tiberias* in his *Stemma* relates, that *Plato* ascended into the Pulpit, and thus beginning his Harangue, *Though the youngest in years, O Men of Athens, of any that ever yet ascended into this Place*: He was presently interrupted by the Judges, who cry'd out, *Come down then*. Thereupon he was cast by two hundred eighty and one Voices.

After

After which the Judges debating whether to punish his Body or his Purse, he told 'em, he was ready to pay twenty five Drachma's, though *Eubulides* affirms, that he promis'd a hundred. Upon which the Judges being divided in their Opinions, *I should have thought*, said he, *for what I have done I might rather have been rewarded; and allowed the Public Maintenance of the Prytaneum.* But that put 'em into such a Heat, that they presently condemn'd him to death, with a new access of fourscore Voices more. Thereupon he was thrown into Irons. Nor was it many days after that, before he drank the poisonous Juice; uttering at his death those Raptures of Morality & Philosophy, which *Plato* has recorded in his *Phædo*. There are some who affirm that he wrote that Hymn to *Apollo* and *Diana*, which begins,

*Diana, Hail, and Thou bright Delian Youth,
Apollo, Hail; renowned Off-spring Both.*

Though *Dionysodorus* will not allow it to be his. He also wrote an *Æsopian* Fable, highly significant, and to the purpose, which thus began,

*The wise Æsopus his Corinthians taught,
Not to trust Vertue with the common Rout.*

This

This was the *Exit* which *Socrates* made out of the World. But soon after the *Athenians* so sorely repented of what they had done, that they shut up for a time all their Places of Public Sports and Exercises: And for his Judges, some they Exil'd, and condemn'd *Melitus* to Death: But the Memory of *Socrates* they honour'd with a Brazen Statue, the Workmanship of *Lysippus*, which they erected in the chiefest Street of the City. *Anytus* also, being then beyond the Seas, the *Heraclæots* exterminated the same day. Nor were the *Athenians* thus unkind to *Socrates* alone, but to several other Illustrious Persons also. For, as *Heraclides* reports, they Fin'd *Homer* fifty Drachma's, as being a mad Man; and condemn'd *Tyrtaeus* for a Fool; though they honour'd *Astydamas* the first of *Æschylus's* Scholars with a Brazen Statue. Which *Euripides* throws upon 'em as a reproach, in his *Palamedes*.

I've slain, y've slain the Wise sweet-singing Muse.

That liv'd among ye free from all abuse.

However *Philochorus* affirms that *Enripides* dy'd before *Socrates*.

He was born, as *Apollodorus* relates in his Chronicle, under the Government of

of *Aphsephion*, in the fourth year of the 77th. *Olympiad*, upon the sixth day of the Month *Thargelion*, or *April*, when the *Athenians* purifie their City with a Solemn Procession, the very same day that the *Delians* affirm *Diana* to have been born.

He dy'd in the first year of the ninety fifth *Olympiad*; in the seventieth year of his Age: Which *Demetrius Phalerens* also testifies, in opposition to others, who will not allow him to have liv'd above sixty. However they were Disciples of *Anaxagoras*, both he, and *Euripides*, who was born in the first year of the seventy fifth *Olympiad* under the Government of *Calias*.

Now it seems to me that *Socrates* apply'd himself also to *Natural Philosophy*; which appears by his Discourses of Providence, mention'd by *Xenophon*, though he never made any set Orations, but such as concern'd Morality, and the well ordering of Humane Life. And *Plato* in his *Apology*, making mention of *Anaxagoras* and other Philosophers, discourses of those things which *Socrates* is said not to have deny'd, as attributing all to *Socrates*. *Aristotle* also reports, that a certain *Magician*, coming out of *Syria* to *Athens*, reprehended *Socrates* for many things, and foretold his violent Death. As for any Epigrams

grams that were made upon him, we find no other, but this of our own.

*Now Nectar sip among the Gods, for thee
Great Socrates, the Delphian Deity,
Pronounc'd the Man (and sure the God was
wise)*

*Whom he for wisdom above all did prize.
Ingrateful Athens in a poison'd Bowl;
To Starry Mansions sent thy swimming Soul;
The more ingrateful they, and vile much more;
That drank such Wisdom from thy Lips before.*

Aristotle tells us in his *Poetics* that *Antiochus* of *Lemnos*, and *Antiocho*, an expounder of Prodigies, labour'd highly to be his Emulators; as *Onatas* and *Kydo* vy'd with *Pythagoras*, *Sagartus* with *Homer* living, and *Xenophanes* after his death: *Cecrops* with *Hesiod*; *Pindar* with *Amphimenes* the *Coan*; *Thales* with *Pherecydes*; *Bias* with *Salamis* of *Priene*; *Pittacus* with *Antimenides*, and *Alceus*; *Sosibius* with *Anaxagoras*; *Simonides* with *Timocreon*. Now of those that succeeded *Socrates*, and were called *Socratics*, the most eminent were *Plato*, *Xenophon* and *Antisthenes*. Of those that were call'd the Ten, the most famous were *Aeschines*, *Phædo*, *Enclid*, and *Aristippus*.

There was also another *Socrates*, who was an Historian, and wrote the History of *Argos*; another a *Bithynian*, and a *Peripatetic*; a third, a writer of Epigrams, and a fourth, a *Coan*, who set down several Forms of Supplications to the Gods.

The LIFE of
XENOPHON.

Xenophon, an *Athenian*, was the Son of *Gryllus*, Born in the Village of *Argous*: modest to Excess, and the most lovely Person living.

It is reported, that meeting *Socrates* in a narrow Passage, he held up his Stick, and having stopped him from going forward, asked him where he might purchase such and such things, that were necessary for humane Use: to which, when *Socrates* had returned him an Answer; *Socrates* asked him again, where good and virtuous Men were to be found; which sudden question putting *Xenophon* to a non-plus, Follow me then, said *Socrates*, and Learn: and so from thenceforth, *Xenophon* became a Hearer of *Socrates*: and was the first, who taking Notes of what he heard, afterwards made his Observations public in writing to all the World; being

also

also the first that wrote the History of the Philosophers. He was in Love with *Clinias*, as *Aristippus* relates in his fourth Book of the delights of the Ancients, to whom he is said to have used these Expressions. And now *Clinias*, I behold thee with more delight, than all things else whatever, that are accounted Beautiful among Men. Nor would I value my being Blind as to all other Objects, so I might enjoy the Sight of *Clinias* only. But I am perplexed all Night, and disquieted in my Dreams, because I see not Him. But I return the choicest of my Thanks to Day and to the Sun, because they shew me *Clinias* again. As for his Friendship with *Cyrus*, he gained it in this manner. There was then in the Persian Court, a familiar Friend of his, *Proxenus*, by Name; by Birth a *Bæotian*, the Disciple of *Gorgias Leontinus*, well known to *Cyrus*, and by him highly beloved. He remaining at *Sardis* with *Cyrus* sent an Epistle to *Xenophon* and then at *Athens*, inviting him to an Acquaintance with the Prince, *Xenophon*, shewed the Letter to *Socrates*, and asked his Advice; who sent him to *Delphos* to consult the Oracle. Thither *Xenophon* went, in obedience to *Socrates*, and enquires of the Deity, not whether he should go to *Cyrus*,

K 2

but

but after what manner. For which, tho' *Socrates* modestly blamed him, yet he advised him to go. Thereupon he went, and ingratiated himself in such a manner with the young Prince, that he became no less his Friend than *Proxenus*. As for what happened in the ascent of *Cyrus*, and the return of the *Greeks*, he himself has given us a perfect account with his own Pen. But he hated *Meno*, the *Pharsalian*, at the time of the *Ascent*, Commander of the Foreign Troops, who among other Reproaches, upbraided him with his Excess of Male-Venery. Moreover he was wont to scoff at *Apollonides*, and tell him, that his Ears were bored.

After the *Ascent*, his misfortunes in *Pontus*, and the violation of the Leagues he had made with *Scuthus*, King of the *Odryssians*, he marched into *Asia*, and join'd with *Agessilaus*, King of the *Lacedemonians*, and listing under his Command the Souldiers that he brought along with him, he became his familiar Acquaintance; at what time because he seemed to take part with the *Lacedemonians*, he was Condemn'd and Exil'd by the *Athenians*. Marching then to *Ephesus*, and being full of Money, he deliver'd the one half of his Gold to *Megabyzus*, the Priest of *Diana*, to keep till his Return; but if he never

never came back, for the consecration of a Statue to the Goddess. Of the other half he sent a good part in Presents and Offerings to *Delphos*. From thence he accompany'd *Agessilaus* into *Greece*, being call'd home to command in the *Theban* War; at what time the *Lacedemonians* kindly entertain'd him, and afforded him all necessary Accommodations. After that, taking his leave of *Agessilaus*, who retir'd to *Scilluntes*, in the Territory of *Elea*, not far distant from the City; whether a certain ordinary Woman, called *Philessa*, as *Demetrius* the *Magnesian* relates, together with two Children, *Gryllus* and *Diodorus*, which were also said to be *Twins*, as *Dinarchus* reports in his Book of *Divorce* against *Xenophon*. Soon after *Megabyzus*, coming to attend the public Solemnities of the Place, he receiv'd his Money, with which he purchased a piece of Land, and consecrated the same to the Goddess, lying upon the River *Selenus*, which bore the same name, with that which ran by the Walls of *Ephesus*. There he spent his time in Hunting, feasting his Friends, and writing Histories: Though *Dinarchus* affirms, that his House and Lands were the free gift of the *Lacedemonians*. *Philopidas* also the *Spartan*, sent him several *Dardanian* Captives, of

which he dispos'd as he thought fit himself: At what time the *Eleans* marching against *Scilluntes*, while the *Lacedæmonians* delay'd their assistance, took the Country. But then the Sons of *Xenophon* privately withdrew themselves with a small retinue, and came to *Lepreum*. *Xenophon* himself also first retir'd to *Elis*, then to *Lepreum*, to his Sons, and thence all together getting safe to *Corinth*, there settl'd themselves. At the same time the *Athenians* having resolv'd to assist the *Lacedæmonians*, he sent his Sons to *Athens* to serve in the Wars. For they had been both bred up at *Sparta*, as *Diocles* relates in his Lives of the Philosophers. As for *Diodorus*, he escap'd out of the Battel, without performing any remarkable Atchievment. But *Gryllus*, serving among the Cavalry (for it was at the Battle of *Mantineæ*) after he had behav'd himself with a more than ordinary courage, dy'd valiantly in the Throng of his Enemies, as *Euphorus* relates in the five and twentieth Book of his History, *Ctephiodotus* then leading the Horse, and *Agésilæus* commanding the Foot: And the same Fate befalling the *Theban* General; for *Epaminondas* was slain in the same fight.

It is reported, That when the news of the defeat was brought to *Xenophon*, he was

was then offering Sacrifices with a Crown upon his Head; at what time, when he heard that his Son *Gryllus* was slain, he laid aside his Crown; but afterwards, finding by the continuance of the Relation that he had bravely fought, and dy'd honourably, he put on his Crown again. Some report; that he did not so much as shed a Tear, only sigh'd out these words, *I know that my Son was not Immortal*. *Aristotle* also tells us, That an infinite number of Persons wrote the Praises of *Gryllus*, and bestow'd Epitaphs upon him, partly to celebrate his Name, and partly to gratifie his Father. *Hermippus* moreover asserts, That *Socrates* wrote an Encomium of *Gryllus*, which *Timon* thus derides;

*A sorry Duad, or a Leash, perhaps,
Of Doggrel Distichs he together scrapes,
To claw kind Xenophon, or else to please
His Friend and Scholar, bawling Æschines.*

Xenophon flourish'd in the fourth year of the ninety fourth Olympiad; and he accompany'd *Cyrus* in his Expedition at what time *Xenaretus* govern'd *Athens*, a year before the death of *Socrates*. He dy'd (according to *Stesichides* in his *Epitome* of the *Archontes* and *Olympiads*) in the first year of the hundred and fifth O-

lympiad, during the Government of *Callidemides*, at what time *Philip* the Son of *Amyntas* reign'd in *Macedon*. And *Demetrius* the *Magnesian* affirms, That he was far strick'n in years at the time of his decease: A person of great Vertue, and among his other Excellencies, a great Lover of Horsemanship, Hunting, and Warlike Discipline, as is manifest by his Writings.

He was very Religious, a constant Offerer of Sacrifices; one who was able to judge of Religion, and an exact Emulator of *Socrates* in every thing. He wrote about forty several Treatises; the *Ascent of Cyrus*; annexing a Prologue to every particular Book, but not any to the *Whole*; the Education of *Cyrus*; the Transactions of the *Greeks*, and several Commentaries; his *Symposium*, and *Oeconomics*. He wrote also of *Horsemanship*, and of *Hunting*; an Apology for *Socrates*; of *Seeds*; *Hiero*, or the Tyrant; *Agessilaus*; the *Common-wealth* of *Athens*, and *Lacedaemon*: Which latter *Demetrius* the *Magnesian* denies to be *Xenophon's*. It is reported also, that when it was in his power to have stild the Works of *Thucydides*, he was the first who made 'em public to the World, for the honour of the Author. He was call'd the *Athenian Muse*, for the sweet-

sweetness of his Style. For which he was envy'd by *Plato*, as we shall declare in his Life. Nor could we our selves refrain his commendations in the following Epigrams.

*By Cyrus call'd to assist his bold Ascent,
The valiant Xenophon not only went;
But back returning he so bravely fought,
As one that for Immortal honour sought:
Then writing his bold acts, he plainly shew'd
How much to Socrates his Valour ow'd.*

Then this upon his Death.

*Tho' Thee, Great Xenophon, thy Native Soil
For Cyrus sake condemn'd to long Exile,
More kindly far by Corinth entertain'd,
A happy life thou lead'st, where mildness
reign'd.*

In some other Authors I have read, that he flourish'd about the Eighty ninth *Olympiad*, together with the rest of the *Socratics*. On the other side, *Ister* asserts, that he was banish'd by the Decree of *Enubus*, but that afterwards the same person gave his Voice for his return home.

Of his name there were seven in all: Himself the first: The second an *Athenian*, the Brother of *Pythostratus*, who wrote

a Poem, entitl'd *Theſeis*; as also the Life of *Epaminondas*, and *Pelopidas*. The third was a Physician of *Coos*; A fourth, who compil'd the History of *Hannibal*: The fifth, a Collector of Fabulous Prodigies: The sixth a *Parian*, and a famous Statuary: The seventh, a writer of Comedies, after the Ancient strain.

The LIFE of *ÆSCHINES*.

Æschines an Athenian, as some say, was the Son of *Charinus*, whose Trade it was to make Sawcidges; as others assert of *Lysanias*; industrious from his Infancy: And therefore he never forsook *Socrates*: Which occasion'd that saying of his Master, The Sawcidge-makers Son is the only person that ever knew how to give us respect.

This was he, as *Idomenus* relates, and not *Crito*, who advis'd *Socrates* to make his escape out of Prison; though *Plato*, more a friend to *Aristippus*, will have *Crito* to be the Author of that good Counsel. However *Æschines* was question'd for it, and eagerly prosecuted by *Menedemus*

demus the *Eretrian*, because he had divulg'd several Dialogues under *Socrates*'s name, and which he pretended to have receiv'd from *Xantippe*. Of which, those that bear the Title of *Acephali*, are very loose and extravagant, not favouring in the least of *Socratic* reserv'dness. And therefore *Pisistratus* the *Ephesian* denies 'em to have been compos'd by *Æschines*. To which *Perseus* adds, That seven of those Dialogues, being the greatest part, were written by *Pasipho* of *Eretrium*, and by him foisted into the Works of *Æschines*. On the other side, that *Antisthenes*, the lesser *Cyrus*, the lesser *Hercules*, *Alcibiades* and the Lives of several others were all written by *Him*. Now the Dialogues of *Æschines*, describing the Life and Conversation of *Socrates* were seven; under the names of *Miltiades*, *Callias*, *Axiochus*, *Aspasia*, *Alcibiades*, *Telanges*, and *Rhino*.

Some there are who report, that being reduc'd to great want, he took a Voyage into *Sicily*, hoping to tast of *Dionysius*'s bounty; and that being there despis'd by *Plato*, but recommended to the Tyrant by *Aristippus*, he produc'd his Dialogues, and was liberally rewarded by the generous *Sicilian*. From thence he return'd back with his Presents to *Athens*, but durst not spread his Philosophy, by reason

reason of the high esteem which the Athenians had of *Plato* and *Aristippus*. Thereupon he gave money to certain persons to come to him and be his Hearers; and undertook to Plead at the Bar, for such as would see him in their Causes. Which occasion'd that Sarcastm of *Timon* upon him.

—And more officious to indite,
Than ever needy Æschines to write.

And it is reported, that in the extremity of his Poverty, *Socrates* merrily advis'd him to demand interest of himself for the Victuals he ow'd his Belly.

Neither had *Aristippus* a good opinion of his Dialogues; for as he was reading 'em at *Megara*, he cry'd out in a kind of a Passion, *Cursed Rogue, what put thee into this humour?*

Polycritus the *Mendesian*, in his first Book of the Acts of *Dionysius*, affirms, that he liv'd with the Tyrant, till he was expell'd his Country, and till the return of *Dion* to *Syracuse*; adding also that *Carcinus* the Comedian was his associate all the time; and there is also extant an Epistle of his to *Dionysius*.

However it were, most certain it is, that he was an exact and exquisite Orator, as appears

appears by the Oration which he made in defence of the Father of *Phaax*, who was General of the Horse; and for that he strove to imitate *Gorgias Leontinus*, not without good Success. Nevertheless *Lyfius* wrote an Oration against him, which he entitl'd the *Sycophant*. Whence it is manifest, that he was a great Orator: Though it seems it was his hap to have but one familiar Friend, that we hear of, whose name was *Aristotle*, Surnam'd *Mythus*.

Yet *Panatinus* could not be his Enemy, for he is the only person of all the *Socratics*, who will allow so much as those Dialogues to be Legitimate, where the discourse is fram'd under the names of *Plato*, *Xenophon*, *Antisthenes*, and *Æschines*; but very much questions those that go under the names of *Phædo*, and *Euclid*; and for all the rest, he utterly rejects 'em.

Of this name there were eight in all: The first himself: Another, who wrote the *Art of Rhetoric*: The third an Orator, that oppos'd *Demosthenes*: The fourth an *Arcadian*, and Disciple of *Isocrates*: The fifth, a *Mitylenean*, who was call'd the *Scourge of Orators*: The sixth, a *Neapolitan*, an *Academic* Philosopher; and both the Scholar, and Male-Delight of *Melanctus* the *Rhodian*. The seventh, a *Mile-*

Milesian, and writer of Politicks : The eighth, a Statuary.

The LIFE of
ARISTIPPUS

Aristippus was by Birth a *Cyrenean*, but came to *Athens*, drawn thither by the far-spread Fame of *Socrates*, as *Aeschines* relates.

He was the first of all the *Socratics*, who setting up a Rhetoric-School, demanded money from his Scholars, of which he sent a part to his Master. But the first Present he made him, his Master refus'd it, with this Expression, That *Socrates's* *Demon* would not permit him to take it. This mercenary humour of his displeas'd *Socrates*. Nor could *Xenophon* brook it, who for that reason wrote a Treatise against Pleasure, in opposition to *Aristippus*, and maintains the Dispute in the person of *Socrates*. And not only so, but *Theodorus* in his Treatise of *Señs*, calls him a hundred Knaves and Fools, nor is *Plato* more kind to him in his Book of the Soul.

How

However he was a person of a soft temper, and could comply with all Places, Times, and Persons, as one that understood the whole Art of Complacency. And therefore he liv'd in greater reputation with *Dionysius* than all the rest, as being one that knew how to demean himself, whatever happen'd. For as he gladly reap'd the pleasures of present enjoyments, so never was he greedily solicitous after absent delights. For which reason *Diogenes* call'd him a *Curr* for a *King*. And *Timon* censures him for his Ef-feminacy in these lines.

*Then Aristippus far more Coy and Nice,
Who Vertue by the touch could feel from Vice.*

It is reported, That he order'd fifty Drachma's to be given for a Partridge ; at what time a certain Person reproving his Prodigality, *Why*, said he, *would'st not thou have bought the Fowl, could'st thou have had it for a Farthing ?* To which the other assenting : *Well then*, added he, *fifty Drachma's are no more to me than thy Farthing.* Another time *Dionysius* giving him his choice of three handsom Curtezans, he led away with him all the three, saying as he went off, *That the Ruin of Paris was his preferring one before another ;* and then

then handing 'em to the Door, dismiss'd 'em all together. To shew that he could either enjoy, or scorn, with the same indifferency; which was the reason, that *Strato*, or as others say, *Plato* told him, that he was the only person that car'd not whether he went in Purple or in Tatters. Another time the Tyrant spitting in his Face, he took it patiently. For which, when another reprov'd him, *The Fisher-men*, said he, *will endure to be wash'd by the Sea, in hopes to take a Sturgeon, and shall not I endure to be sprinkl'd with a little Wine, to catch a Fool?*

Another time, *Diogenes*, as he was washing of a few Pot-herbs, joqu'd upon him, and told him, That if he had but learn'd to dress such a Dish as That, he never needed to have held a Trencher to a Tyrant: To whom, *Nor thou*, said he, *hast thou known how to converse with Men, hast ever been necessitated to wash Pot-herbs.*

To one that ask'd him, what he had gain'd by Philosophy? He reply'd, *A confidence to discourse with any Man.* Being upbraided with his expensive way of living: *Certainly*, said he, *if this were such a hainous thing, the Gods would never be so lavish at their Banquets.*

To

To one that ask'd him, wherein the Philosophers excell'd others? He reply'd, *In this, that they could live uprightly and justly, were there no Laws in the World.*

To *Dionysius* who ask'd him, why Philosophers haunted the Tables of rich Men, *Because*, said he, *they know their own necessities better than the others do.*

To one that ask'd him, what was the difference between the Learned and the Ignorant, he made answer, *The same that there is between a wild Horse, and one that is broken.*

Entering one time into a Curtizan's Lodging, and perceiving one of the young Men that were with him to be ashamed, *Ne'er blush*, said he, *the shame does not lie in going in, but in not being able to get out again.*

To one that proposed a hard question to him, and cry'd; *Unfold me this Riddle, Fool*, said he, *wherefore dost thou desire us to unfold that, which the words themselves present us so mysteriously wrapt up?*

He was wont to say, 'twas better to be a Beggar than Illiterate. For the one wanted nothing but Money, the other Humanity.

Another time being scurrilously rail'd at, he left the Room; at what time, the other pursuing him, and asking why he

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made

made such hast to be gone? *Because*, said he, *thou hast got a Patent for railing, but I have no Patent to hear thee.*

To one that was offended at the Philosophers, for frequenting the Houses of the Wealthy; *Why*, said he, *the Physicians frequent the Chambers of the Sick; yet that is no reason, that a Man should rather chuse to lye sick, than be cured.*

As he was going to Corinth by Sea, a sudden Tempest put him into some disorder; at what time, to one that insulted over his fears, and cry'd, *We illiterate People fear nothing, what are you Philosophers afraid of?* *O friends*, said he, *we are not both alike concern'd for the loss of the same Soul.*

To one that boasted of his great reading, *As they*, said he, *who feed and Exercise most, are not always more healthy, than they who only eat and exercise to supply Nature; so neither they who read much, but they who read no more than is useful and beneficial, are the most Learned.*

To his Lawyer, who having pleaded his cause, and got the day, ask'd him, *What good Socrates had done him?* *Very much*, said he, *For he made all thy words good, that thou hast spok'n in my behalf.*

His Daughter *Arete*, among all the wholsome instructions that he gave her, he

he chiefly admonish'd to contemn superfluity.

To one who ask'd him, what his Son would be the better, by being a Scholar? *If for nothing else*, said he, *yet for this alone, that when he comes into the Theatre, one Stone will not sit upon another.*

When a certain Person recommended his Son to him, he demanded five hundred Drachmas: To which when the Father reply'd, that he could buy a Slave for so much money——*Do so*, said he, *and then thou wilt be Master of a Couple——*

He was wont to say, That he took money of his friends, not so much for his own use, as that they might know what money was good for, and how to bestow it.

Being upbraided another time, for that having a Suit of Law depending, he fec'd a Lawyer to plead for him; *Just so*, said he, *when I have a great Supper to make, I always hire a Cook.*

Another time being commanded by *Dionysius* to discourse upon a Point of Philosophy, *'Tis irrational*, said he, *that thou as a learner, shouldst desire me to speak, and yet teach me when I should speak:* At which when *Dionysius* was offended, and commanded him to the lower end of the Table, *I perceive thy design*, said he, *to make it a Place of Honour.* L 2 To

To one that extoll'd himself to the Skies for his excellent skill and activity in swimming; *Art not asham'd*, said he, *to boast of that, which every Dolphin can better do?*

To one that put the question, whetein a Wise Man differ'd from a Fool? *Send both together naked*, said he, *to those that are acquainted with neither, and then thou shalt know.*

To one that boasted his ability to drink, and yet never be drunk, *Tis no more*, said he, *than a Mule can do.*

To one that reproved him for living with a Curtizan, *Why*, said he, *is it not better to live in a House where many have dwelt, than in one that was never before inhabited?* Which the other affirming; *And is it not safer to venture in a Ship where thousands have sail'd, than in one that never was at Sea before?* To which when the other reply'd, *Yes: Very good then*, said he, *why should it not be more convenient to live with a Woman that many Men have made use of, than with one that never was try'd: this World?*

To one that reprov'd him, for that being a Scholar of Socrates, he took money: *So much the rather*, said he, *for Socrates, when they sent him Provision and Wine, took what he wanted, and return'd the rest; and*
good

good reason why, for the chiefest of the Athenians were his Stewards; but I have none but Eutichides, a Servant bought with my money.

He frequented the company of *Lais*, the famous Curtizan, as *Sotio* relates, in his Second Book of the *Successions of the Philosophers*. For which being reproved by several: *'Tis very true*, said he, *I enjoy Lais, but she does not enjoy me.* For *Pleasure*, added he, *is no Crime; but the Crime is, for a Man to be a Slave to his Pleasures.*

To one that tax'd him for his costly and voluptuous feeding, *I warrant*, said he, *thou wouldst not have bestowed three farthings upon such a Dinner: Which the other confessing; Why then*, said he, *I find my self less indulgent to my Palate, than thou art to thy covetous humour.* Or thus, *Why then*, said he, *I find that I love my Belly, and thou lov'st thy money.*

When *Simus*, Treasurer to *Dionysius*, shewed him his House sumptuously furnished, and paved with costly Marble (for he was a *Phrygian*, and consequently profuse) after he had hawk'd up a sufficient Morsel, he spit full in the Treasurer's Face, at which, when the other began to be in Wrath, *Why truly*, said he, *I could not find a fitter place.*

To Charonidas, or as others say, to Phado, who asked him who it was that was so bedawb'd with pretious Ointments? *Ee'n unhappy am I, said he, and the Persian King, more miserable than my self. But prethee take Care, proceeded he, since no other Creature loses by this, lest any Man be the worse for it. Shame take take those Cursed Ganymeds, that grudge us a little sweet Ointment.*

To Plato that reproved him for his Prodigal manner of Living. *Why, said he, Does it not shew Dionysius to be a very good Man? Which the other acknowledging, And yet, replied Aristippus, he lives far more profusely than I do.*

Being asked how Socrates died? *I wish said he, that I may but dye as he did.*

It happened one time, that Polyxenus came to give him a Visit, but seeing a Company of Ladies richly drest, and great preparations for a Banquet, he began a long Sermon against Luxury; which when Aristippus had patiently listned to for some time, *Dye hear me, said he, will you stay and Dine with me to day? To which, when the other agreed, Why then so angry, said he. For now I perceive you do not find fault with the delicacy of the Viands, but with the Cost.*

Another time, his Servant carrying af-
ter

ter him a great weight of Money, and ready to sink upon the Road, under his Burthen, he bid him pour out the over-plus ith high-way, and carry as much as he could.

Having taken Shipping in a Vessell, which when he was out at Sea, he understood to be Man'd with Pirates, he pull'd out his money, and after he had told it before their Faces, let it drop into the Water, and then, as if he had done it against his will, fell into a strange Agony of grief for his loss. Some report, that he should use these expressions at the same time: *Better it is, that this should be thrown away by Aristippus, than that Aristippus should perish for the sake of his money.*

To Dionysius demanding of him, wherefore he came thither? *To give, said he, what I have, and to receive what I have not. Though others report his answer to be thus. When I wanted wisdom I went to Socrates, but now wanting money I come to thee.*

He condemn'd Mankind for prying and searching, and viewing the Vessels and Pots which they bought in the Market, but never making any Inspection into their Lives and Conversations: Which others attribute to Diogenes.

It is reported that at another time, when *Dionysius* after a great Feast commanded all his Guests to dance in the Womens Purple Habits, and *Plato* refus'd the command, reciting these Lines,

*I cannot in Effeminate array,
Disgrace my Manhood, nor my Sex betray.*

Aristippus putting on the Garment allotted for him, and going to dance, on a sudden made this *Repartee*.

*At Bacchanalian Feasts, where mirth is free,
A sober mind could ne'er corrupted be.*

At another time, interceding to *Dionysius* in the behalf of a Friend, but not prevailing, he fell at his feet: For which being reprov'd, 'Twas not I, said he, was the cause of that submission, but *Dionysius*.

Sojourning in *Asia*, he was taken Prisoner by *Artaphernes*; at what time a certain person coming to him, and asking him, *How, d'ye find your confidence now?* Fool, said he, when had I more occasion to be confident than now that I am to discourse with *Artaphernes*?

Those that had had a generous Education, and neglected the study of Philosophy, he compar'd to *Penelope's* Suitors.

For

For they, though they might have free liberty to court *Melantho*, *Polydora*, and the rest of her Waiting-Gentlewomen, yet they could never hope to marry the Mistress. Something like to this, *Aristo* is reported to have spok'n. For *Ulysses* descending into Hell, is said to have seen almost all the Dead, and to have discoursed with several, but the Queen her self he could never see.

Moreover, the question being put to *Aristippus*, what those things were which Children generously Educated ought chiefly to learn? He made answer, *All those things, which might be useful to 'em, when they came to be Men.*

To one that upbraided him for going from *Socrates* to *Dionysius*, No, said he, *I went to Socrates, wanting serious Education; to Dionysius for Pastime and Recreation.*

When *Socrates* ask'd him, being then flush of money, *How can'st thou to be so rich?* He reply'd, *How can'st thou to be so poor?*

To a Curtizan that told him, she was with Child by him, *Thou can'st no more tell that*, said he, *than if thou shouldest say, such a Thorn prick'd me, walking through a field of Brambles.*

To a certain Person that reprov'd him for not owning his Son, as if none of his beget-

begetting : *We know*, said he, *that Flegm and Lice are generated in our Bodies, but being useleſs, we diſpoſe of both as far from us as we can.*

Having receiv'd money of *Dionysius*, at the ſame time that *Plato* accepted a Book only, and being tax'd for it, *The reaſon's plain*, ſaid he, *I want money, and Plato wants Books.*

Being ask'd, wherefore *Dionysius* was angry with him ? *For the ſame reaſon*, ſaid he, *that other Men are angry.*

Having made his application to *Dionysius* for money, and the Tyrant ſeeming to wonder, in regard he had ſo often told him, a Wiſe Man could never want, *Oh Sir*, ſaid he, *grant me my ſuit, and let us diſpute of theſe things afterwards : But then the King ſatisfying his deſires : Now*, ſaid he, *thou ſee'ſt a Wiſe Man does not want.*

Another time, *Dionysius* reciting theſe Verſes to him,

*He that with Tyrants ſeeks for bare ſupport,
Enſlaves himſelf, though free he came to Court.*

He preſently reply'd, *He is no Slave, if he be free to come.* This *Diocles* relates in his *Lives of the Philoſophers*, though others aſcribe the ſaying to *Plato*.

Being

Being offended with *Æſchines*, in a ſhort time, *Shall we not be Friends ?* ſaid he, *ſhall we never ceaſe Fooling ? But ſtay, till we become the talk of Scullions in their Cups.* To which when the other answered, *Moſt willingly : Remember then*, ſaid *Ariſtippus*, *that I being the Elder Perſon, made the firſt Motion.* Then *Æſchines*, *Very right by Juno ; I muſt acknowledge thee to be much better natur'd than I am ; for I am the Prince of Enmity, thou of Friendſhip.* And this is that which is reported of him moſt remarkable.

Befides himſelf there were three more of the ſame name ; one that wrote the *Hiſtory of Arcadia* ; another that was Grand-child to the firſt, as being his Daughters Son, and ſur-nam'd *Metrodidactus*, becauſe he had no other Learning but what his Mother taught him. And the laſt a Member of the *New Academy*.

But as for the *Cyrenean Philoſopher*, he is ſaid to have compil'd ſeveral Treatiſes upon that ſubject : Three Books of the *Lybian Hiſtory*, which he dedicated to *Dionysius*. Twenty five Dialogues, ſome in the *Doric*, ſome in the *Attic Dialect*, under theſe ſeveral Titles : *Artabazus ; To the Shipwrackt ; To the Fugitives ; To the Beggar ; To Lais ; To Porns ; To Lais conſtantly her Looking-Glaſs ; Hermias ;*
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The *Dream* ; To the Yeoman of the Bottles ; *Philomelus* ; To his *Servants* ; To him that chid him for enjoying *Old Wine* and *Harlots* ; To them that found fault with his costly Fare : An Epistle to *Arete* his Daughter : To him that exercis'd himself at the *Olympic Games* ; A Question put ; Another Question put ; An Epistle entitl'd, *Chreia* to *Dionysius* ; Another upon a Statue ; Another to *Dionysius's* Daughter ; To one who thought himself disgrac'd ; To one that endeavour'd to advise him. Some there are who assert that he wrote six Books of *Disputations* ; Others, that he never wrote any thing at all, of which number was *Sosicrates* the *Rhodian*. But *Sotio*, and *Panatinus* allow him to have been the Author of the following Dialogues, under the following Titles : *Concerning Education* ; *Of Vertue* ; *Exhortations* ; *Artabazus* ; *The Shipwrack* ; *The Fugitives* ; *Six Books of Disputations* ; *Three Books of Proverbs* ; *To Lais* ; *To Porus* ; *To Socrates* ; *Of Fortune*. And among other things he defin'd the *End* to be a soft Motion closing in Perceptibility.

And now having thus given an account of his own Life ; let us briefly run over in their order the *Cyrenaics* that succeeded him ; of which some called themselves *Heges-*

Hegesias, others *Anecerians*, and others *Theodorians*. And not only them, but such as followed *Phædo*, of which the chiefest were called *Eretrici*. Now then let us number 'em all in their order.

The Hearers of *Aristippus* were *Arete* his Daughter, *Ptolomy* the *Aethiopian*, *Antipater* the *Cyrenean*. *Arete's* Disciple was her Son *Aristippus*, Sur-named *Metrodidactus* ; whose Scholar was *Theodorus*, first Sur-named the *Atheist*, then the *Deist*. *Antipater's* Disciple was *Epitimedes* the *Cyrenean* ; whose Hearer was *Parabates* ; and his Disciple *Hegesias*, Sur-nam'd *Pisthanatus*, and *Aniceris*, by whom *Plato* was redeem'd.

Now they who embrace the Doctrine of *Aristippus*, and are from him call'd *Cyrenaics*, hold these following Opinions. In the first place they assert two perturbations of the Mind, *Pain* and *Pleasure* ; the one a smooth, the other a rough Motion. That there is no difference between *Pleasure* and *Pleasure* ; and that no *Pleasure* has any thing more peculiar to it than another, as being that which all living Creatures desire : The other, which is *Pain*, they all endeavour to avoid. As for the pleasure of the Body, which they assert to be a sort of *End*, as *Panatinus* relates in his Treatise of the *Scets*, they do

do not allow it to be that sedate Pleasure occasion'd by the privation of Pain, and cessation of Trouble, which *Epicurus* defends, and maintains to be the End. For they hold that there is a difference between the *End* and *Felicity*: For the End is only pleasure in part; but *Felicity* is a compos'd Body consisting of all the parts of Pleasure, into which number are to be reckon'd both *past* and *present*. Moreover that Pleasure in part is to be desir'd for it self; happiness, not for it self, but for the sake of all the pleasures divided. Now for proof that the End is Pleasure, we find our selves all accustomed to it from Children, not of our own choice, but by the Impulse of Nature, and that when we enjoy it, we seek nothing farther. On the other side, that there is nothing which we seek more to avoid than its contrary, *Pain*. Moreover that Pleasure is a *Good*, though proceeding from the vilest Actions, as *Hippobolus* relates in his Treatise of Sects. For though the act be Evil, yet the Pleasure that proceeds from it, is desirable and good. But the removal of Pain, is not by them, as by *Epicurus*, taken for Pleasure; nor is the cessation of Pleasure by them accounted Pain; for that both consist in Motion; but neither cessation of Pain,

nor

nor privation of Pleasure are Motions; seeing that cessation of Pain, is no more than as it were the condition of him that sleeps. Moreover they affirm that perverseness of Mind can make no choice of Pleasure, nor do they believe that all the Pleasures and Pains of the Mind proceed from the Pains and Pleasures of the Body. For that in the Soul, there is a joy for the Prosperity of our Country, besides the pleasure we take in our own private happiness. Nor do they believe the remembrance of past, or the expectance of future enjoyments to be Pleasure, which was the Opinion of *Epicurus*: for time puts a stop to the motion of the Soul. Nor will they allow Pleasure to consist in seeing or hearing only: For we hear with delight those that feign a Lamentation, but a real Mourning is displeasing to our Ears. Moreover they call the privation of Pain or Pleasure the *Middle Condition* between Both. However they hold the Pleasures of the Body far to excell those of the Mind, and that therefore the pains of the Body are more grievous; and whence it happens that offenders are more tormented with corporeal Punishment. For pain is more grievous to endure, pleasure more familiar and grateful; which was the reason that some took greater care of their

their Bodies than of their Souls. And therefore, if seeing pleasure is to be desired for the sake of this Pleasure, the efficient causes of some pleasures many times are troublesome; and a crowd of pleasures becomes most irksome, as not creating any true Felicity.

They would not have a Wise Man to live always in pleasure, nor a Fool always in pain; but for the most part: And they think it sufficient for a Man to enjoy the satisfaction of one Pleasure at a time.

As for Wisdom, they hold it to be a Blessing, but not to be desired of it self, but for the sake of those things that proceed from it.

That a Friend is to be loved for the use we make of him, for that he is a part of the Body, so long as he continues a Friend.

That some Vertues are common to Fools, as well as Wise Men.

That Bodily exercise conduces to the attaining of Vertue.

That a Wise Man will never give way to Envy, Incontinency, nor Superstition; for they proceed from want of Judgment. But they allow him to grieve and fear, as being natural to Mankind.

That Wealth is an efficient cause of Pleasure, but not to be desired for it self.

That

That the affections were also to be included, but they did not pretend to tell us from whence they proceeded.

They made little inquiry into Natural Philosophy, by reason of its difficulty and obscurity: But for Logic they had a kindness, as being so singularly useful. Yet *Meleager* in his Second Book of *Opinions*, and *Clitomachus* in his First Book of *Sects*, both deny that they minded, at all, either Natural Philosophy or Logic. For they thought that he who rightly understood the nature of Good and Evil, might be able both to argue and speak well; that he was out of the danger of superstition, and had no reason to be afraid of Death.

That there was nothing just, honest, or dishonest by Nature, but only by Law and Custom. However a good Man forbears to act any thing absurd or wicked by reason of the Censures of the World, and Punishments to which Offenders are liable.

That to be wise, was to make a progress in Philosophy and other things, wherein a Man was deficient before.

They held that one Man was more affected with grief than another, and that the Senses did not always give true Information.

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They also, that call'd themselves *Hegesiacs*, had the same prospects of *Pleasure* and *Pain*. Besides they held, that there was nothing of Kindness, nothing of Friendship or Beneficence; because they do not desire these things for their own, but for the sake of benefit and necessity; and for the sake of those occasions which give them Life and Being.

That for a Man to enjoy a Life of perfect Felicity, was absolutely impossible; for that the Body was subject to a thousand Distempers; and the Soul sympathiz'd with the Body; besides that fortune frustrated our expectations in many things.

That Life and Death were both to be desired, and that nothing was either pleasant or unpleasant by Nature; but that through Scarcity, Novelty and Satiety, some things were delightful, others distasteful.

That Wealth and Poverty had no relation to *Pleasure*; for that the Pleasures of the Rich, and the Pleasures of the Poor were still the same.

That there was no difference between Servitude and Freedom, Nobility and meanness of Extraction, Honour and Dishonour, according to the Standard of Pleasure. That it was expedient for a

Fool

Fool to live, but indifferent to a Wise Man.

That a Wise Man in all his actions had a regard to himself, not believing any other sort of Men to be his equals.

They also deny'd the Senses, because they are so uncertain in their Information, and seem to act without any care or circumspection.

They were of opinion, That the Transgressions of Men were to be pardoned, for that no Man committed a voluntary sin, but by the Impulse of some natural passion or other.

That it became Men to instruct, and not to bear Enmity one to another. That a wise Man ought to be more sedulous in avoiding Evils, than in the choice of delightful Enjoyments; proposing to himself, as his chiefest End, to live a Life the freest that may be from Trouble and Pain: which happens to them who are not over eager in the Chace of Pleasure.

The *Annicerians* in other things differ nothing from the former. Only they uphold Friendship, Benevolence and Affection towards Parents, and acting bravely for the honour of our Country. In the performance of which Duties if any misfortune should befall a Wise Man, they account him never a jot the less happy,

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though

though he miss a few Pleasures that he covets.

That the felicity of a Friend is not desirable in it self; for though near it, we do not rightly apprehend it; nor have we reason sufficient to be confident, and advance our selves above the opinion of others.

That it behoves us to habituate our selves to Vertue, by reason of that evil disposition with which we are born into the World. And therefore we ought to embrace a Friend, not only for profits sake, which if it fail, our affection vanishes, but out of that inbred kindness, which carries us to undergo all manner of hardships, still proposing pleasure for our End. For while we propose pleasure for the End, and are sorry to be deprived of it, yet we willingly undergo the trouble out of our affection for our Friend, because our service is a Pleasure.

As for *Theodorus*, he deny'd all Opinions concerning the Gods; and we met with a Book of his Entitl'd, *Concerning the Gods*, no way to be condemn'd, out of which, they say, *Epicurus* borrow'd the greatest part of what he wrote upon that subject.

This *Theodorus* was a Hearer of *Annicerides* and *Dionysius* the Logician, as *Antisthenes*

Sthenes testifies in his *Successions of the Philosophers*. He held the End to be Joy and Grief; the one consisting in Prudence, the other in Folly. That Prudence and Justice were good things; the contrary Habits, evil: And for Pleasure and Pain, he plac'd 'em in the middle. He deny'd Friendship, as really appearing neither in Fools nor Wise Men. For in the first, as soon as the benefit ceas'd, their friendship dy'd. And for Wise Men, they trusting to their own abilities, stood in need of none.

He did not think it rational, That a Vertuous Man should hazard himself for his Country, for it was not fit that he should throw away his prudence for the folly and miscarriages of others; besides that, the whole World was his Country; and that it was lawful for a Wise Man to Steal, commit Adultery and Sacrilege when opportunity offer'd. For that none of those actions were naturally evil, setting but aside the vulgar Opinion which was introduc'd into the World by silly and illiterate People.

That a Wise Man might publickly, without shame or scandal, keep company with common Harlots, if his inclinations led him to it. 'For, said he, shall a learned Woman be of no use, because she is

'learned? Or a Boy, or a Youth be laid
'aside, because he has been well Educa-
'ted? Surely, No—Then again, may not a
'beautiful Woman be made use of, because
'she is fair? Or a Boy, or a Youth, be-
'cause he is lovely? Most certainly they
'may—Now then you will allow that a
'lovely Boy or Youth is useful for that
'end for which he was born lovely. If
'so, then to be enjoy'd. Whence he in-
'fer'd, That if any, one made use of that
'enjoyment, when it was requisite for
'him, it was no Transgression. Neither
'is he also guilty of any Crime, if he
'makes use of beauty, when it is for his
'Advantage. And these were the So-
phisms which he impos'd upon his Hearers.

Now the reason why he was Nick-
nam'd *Theos*, or *God*, was this: For that
when *Stilpo* put the Question to him, *Whether*
he thought himself to be the same that he
was call'd? And he was so vain as not to
deny it: *Why then*, said *Stilpo*, *Thou art*
God. At which when he seem'd to be
highly pleas'd, the other with a smile re-
ply'd, *Alas poor miserable wretch as thou*
art, by the same reason thou might'st as well
assert thyself to be a Jack-Daw.

Another time, as he was sitting by *Euclid*,
whose business it was to instruct the
young Probationers in the holy Mysteries
of

of their Order, *Tell me*, said he, *who of all*
those that belong to the Sacred Ceremonies
are the most wicked? To which when the
other answer'd, *They who divulge 'em*
to those that are not initiated: Why then,
said he, *thou art an Impious person who tea-*
chest 'em to those that art not initiated, thy
self. For which he had like to have been
dragg'd to the *Areopagus*, had not *Deme-*
trius Phalereus rescu'd him.

Sojourning with *Ptolomy*, the Son of
Lagus, he was by him sent, as his Amba-
sador, to *Lysimachus*. At what time *Ly-*
simachus boldly asking him, *Whether he*
were not banish'd Athens? 'Tis very true,
said he, *for the City no longer able to bear*
me, cast me forth, as Semele did Bacchus.
To which *Lysimachus* replying, *Beware*
how thou com'st any more hither. Never
fear it, said he, *unless Ptolomy send me.*
At the same time *Mythrins*, the King's High
Steward was present; who offended at
his haughty carriage, *Thou seem'st*, said he,
to be as ignorant of the Majesty of Kings, as
of the Gods: How can that be, reply'd the
other, *when I know thee to be an Enemy of*
the Gods?

It is reported, that when he came to *Co-*
rinth, he was presently surrounded with a
great Crowd of his Disciples. Which *Me-*
trocles the *Cynic* observing as he was walk-

ing of wild Pot-herbs, Hark ye, said he as he pass'd by, would'st not thou, as great a Sophister as thou art, want Scholars should they see thee washing Pot-herbs? To whom the other, *I know not that, friend, but this I know, Thou need'st not now have been washing wild Roots, had'st thou but learnt how to converse with Men.* But this Repartee is father'd as well upon *Diogenes* and *Aristippus*, as upon him. And thus much for the Life and Tenents of *Theodorus*. At length retiring to *Cyrene*, he was there a long time, highly honour'd by *Marias*. From whence being at length also expell'd, at his departure, *Te do very ill*, said he, O *Cyreneans*, to banish me out of *Africa* into *Greece*.

Of this name there were nineteen more. The first a *Samian*, the Son of *Rhacrus*, who advis'd the laying of Charcoals under the Foundation of the Temple of *Ephesus*, for he affirm'd, That the place being very moist, the Charcoal would dissolve, and then consolidate again into a most firm and durable substance. The second was a Geometrician of *Cyrene*, and *Plato's* Master. The third, the Author of a Treatise Concerning the Exercise of the Voice. The fourth, he that wrote the Lives of the Legislators, beginning from *Terpander*. The fifth a *Stoic*. The sixth, he that wrote the

the *Roman* History. The seventh a *Syracusan*, that wrote of Military Discipline. The eighth of *Byzantium*, a famous writer of *Politicks*. The ninth mention'd by *Aristotle* in his Epitome of the Rhetoricians. The tenth, a *Theban* Statuary. The eleventh a Painter, of which one *Polemon* makes mention. The twelfth an *Athenian* Painter, mention'd by *Menodotus*. The thirteenth an *Ephesian* Painter, of whom *Theophrastus* speaks, in his Treatise of Painting. The fourteenth, an Epigrammatist. The fifteenth wrote the Lives of the Poets. The sixteenth a Physician, and Disciple of *Athenaus*. The seventeenth a *Chiot*, and a *Stoic* Philosopher. The eighteenth a *Milesian* and a *Stoic* likewise. The nineteenth a Tragedian: and our own Philosopher makes the twentieth.

The LIFE of P H Æ D O.

Phædo, an *Elean*, born of a noble Family, being taken in the general Sack of his Country, was constrain'd for a livelihood to keep a small Victualing-House, to which, after he had got him a little Door, he enjoy'd *Socrates* for his Bed-fellow

low and Master, till *Alcibiades* or *Crito*, by the persuasion of *Socrates*, redeem'd him from that Penury; and from that time forward he apply'd himself with great diligence to the study of Philosophy. He wrote several Dialogues, which are undoubtedly acknowledg'd to be his. But his *Zopyrus*, *Simo*, and *Nicias* are called in question. His *Medus* is said to have been written by *Æschines*, or as some will have it, by *Polyonius*: His *Antimachus* is controverted: And his *Scythian* Proverbs are attributed to *Æschines*. His Successor was *Platinius* of *Eleia*, and after him the Disciples of *Menedemus* of *Eretricum*, and *Asclepiades* the *Phthiasian*, Successor to *Stilpo*, till their time call'd *Eliaci*, but then again from *Menedemus*, *Eretrici*. But of him more hereafter, in regard he was the head and founder of that Sect.

The LIFE of

E U C L I D E S.

Euclides, born at *Megara*, adjoining to the *Isthmus*, as some assert, or in *Gelo*, as *Alexander* affirms in his *Successions*, is reported to have been a great admirer of

of *Parmenides*, whose writings he continually studied. From him the *Megarici* took their denomination, afterwards called *Eretrici*, and after that *Dialectici*: So nam'd by *Dionysius* the *Carthaginian*, because they always wrote by way of Question and Answer.

To this great Man, says *Hermodotus*, repair'd *Plato* and all the rest of the Philosophers, after the death of *Socrates*, fearing the cruelty of the thirty Tyrants.

He allow'd but one *Supream Good*, tho' he gave it several Names. For sometimes he call'd it *Prudence*; sometimes *God*, and at other times, the *Great Intelligence*. He deny'd whatever was contrary to the *Supream Good*, affirming there was no such thing. For which he brought his Proofs, not by way of Assumption, but by way of Inference and Conclusion.

He also condemn'd the use of *Allegories* in Disputations. 'For, said he, they consist either of Similitudes or Dissimilitudes. If of Similitudes, then it behoves the Disputant to insist upon the Similitude, rather than upon those things for which the Illustration is intended. If of Dissimilitudes, then the Comparison is to no purpose. *Timon* therefore derides him, together with the rest of the *Socratici* in the following Lines.

Phædo

Crew,
Phædo be hang'd, with all his Rakeſhame
I neither mind 'em, nor their Triſtes view.
Nor their ſam'd Euclid neither; ſam'd! for
what?

For plaguing Megara with brawling Chat.

He wrote ſix Dialogues, entitl'd *Lamprias*, *Æſchines*, *Phœnix*, *Crito*, *Alcibiades*, and *Eroticum*. To *Euclid* ſucceeded *Eubulides* the *Mileſian*, who form'd in writing ſeveral Moods and Figures in Logic, by way of Interrogation, under the names of the *Fallacious*, the *Latent*, the *Electra*, the *Involv'd*, the *Sorite*, the *Horned*, and the *Bald*; of which *Timon*,

Contentious Euclid with his Horned Queries,
And ranting Bumbast his admirers wearies;
Yet after all his babling thus by rote
Demosthenes's R sticks in his Throat.

For *Demosthenes* ſeems to have been once his hearer, but becauſe he pronounc'd the Letter *R* worſe than his Maſter, he forſook his Maſter that could not remedy his impediment. As for *Eubulides*, it is ma-ni-feſt that he was a great Enemy to *Ariſtotle*, in whoſe writings he finds a thouſand faults. Now among the reſt that ſucceeded *Eubulides*, *Alexinus* was one; famous

famous for a Brangler, and a Man of ſtrong parts; for which reaſon he was call'd *Alexinus*; but againſt no Man ſo much embitter'd as againſt *Zeno*.

This *Alexinus*, as *Hermippus* relates, travelling from *Elis* to *Olympia*, there divul-ged his Philoſophy; at what time, being ask'd by his Scholars, why he tarry'd there? Hereply'd, That he intended to ſet up a new *Seſſ*, and give it the Title of *Olympiac*. Thereupon his Scholars finding their Proviſion ſpent, and the place very un-healthy, left *Alexinus* to ſhift for himſelf, with one Servant only. Afterwards, as he was ſwimming in the River *Alpheus*, the ſharp end of a Reed ran into his Body, of which wound he dy'd. Which occaſion'd this Epigram of our own.

'Twas then no ſtory, that a Nail ſhould lame
The Foot of one that in a River ſwam;
For Alexinus in Alpheus found
The curſed Reed that gave him his death's
wound.

He not only wrote againſt *Zeno* and *Ephorus* the Hiſtorian, but ſeveral other Treatiſes. *Euphantus* alſo the *Olynthian*, was another admirer and follower of *Eubulides*, who wrote the Story of his own Times, and ſeveral Tragedies, which won him

him great Reputation at the *Public Exercises*. He was also Tutor to King *Antigonis*, to whom he wrote a *Treatise of Regality*, and Kingly Government, very much applauded among the Learned, and dy'd meerly of old Age. *Eubulides* had also several other Scholars, and among the rest *Apollonius*, Sur-nam'd *Cronus*.

The LIFE of

D I O D O R U S.

Diodorus was the Son of *Amenias*, an *Iassian*, Sur-nam'd also *Cronos*, of whom *Callimachus* seems to have been a bitter Enemy, and writes in derision :

*Yet Momus is so kind upon the Wall
To write his Name in Letters Capital,
Cronos the Wise ; Oh ! never then despise
The Man whom Momus has Sur-nam'd the
Wise.*

He was a Logician, and the first who is reported to have found out the *Involv'd* and *Horned Enthymemes*. While he Sojourn'd with *Ptolomy Soter*, *Stilpo* put several Logical Questions to him, which

when

when he was not able readily to resolve, the King laugh'd at him, and call'd him *Cronos* in derision. Thereupon he retir'd from the Banquet, and after he had written a whole *Treatise* upon the Question propounded to him, he dy'd for meer Grief : Which occasion'd this Epigram of ours.

*Poor Diodorus Cronus ! which of All
The Dæmons was it, ow'd thee so much Gall,
So to besot thy Brains, thou couldst not speak,
And then with silly Grief thy heart to break ?
Alas ! thou couldst not Stilpo's knot untie,
'Twas knit too fast, and that's the reason why ?
'Twas that took P and K from thy Name,
So Kronos, Onos, or an Afs became.*

In *Euclid's* School were also bred the famous *Ichthyas*, the Son of *Metallus*, *Clinomachus* the *Thurian*, who wrote a *Treatise* of Logical Axioms and Predicaments. And *Stilpo*, a most renown'd Philosopher, whose Life we are next to write.

The

The LIFE of

S T I L P O.

Stilpo, born in Megara of Greece, was the Disciple of some of Euclid's Scholars, as also of Thrasymachus the Corinthian, a familiar acquaintance of Ichthyas's. But he so far surpassed his Teachers, and all others for Invention and Eloquence, that he wanted but little of drawing all Greece after him to Megara. Philip the Megaric gives this account of him :

He forsook Theophrastus to follow Metrodorus, who was altogether addicted to Contemplation, and Timagoras of Gelos : And at the same time Clitarchus and Simmias left Aristotle the Cyrenaean for the same reason.

Among the Dialectics, Paonius forsaking Aristides, Diphilus of Bosphorus the Son of Enphantus, and Myrmex the Son of Exenetus, studious of Disputation, became his Admirers. He also won Phrasidemus the Peripatetic, a great Naturalist, and Alcinous, the most eminent Orator of all who then flourish'd in Greece, to be his Hearers ; together with Crates, Phoenix, Zeno, and several others, who all flock'd to him.

He

He was a Man deeply Politic ; and besides his Wife *Nicarete*, kept a Mistress in his House, as *Onetor* testifies. His Daughter, who prov'd none of the chastest, he marry'd to *Simmias* of *Syracuse*, his Kinsman : Of whose Incontinency when *Stilpo* was inform'd, and told moreover, that she was a disgrace to her Parents, *She is not*, said he, *so great a shame to me, but that I am a greater Ornament to her.* *Ptolomy Soter* kindly entertain'd him, when the victorious Enemy had subdu'd his Native Country ; and giving him a round Sum of Money, requested his Company into *Aegypt* : Thereupon he return'd the best part of the Money, refusing the Voyage, and retir'd to *Aegina*, till *Ptolomy's* return. Nor was *Demetrius* less kind ; for after he had taken *Megara*, he took particular care to save the Philosopher's House, and that the Plunder taken out of it should be restor'd him. But when the Victor demanded an Inventory of his Goods, to see whether he miss'd nothing, he made answer, that every thing was safe, for no Man could deprive him of his Eloquence, and his Learning : And after this discoursing to the Conqueror concerning *Humane Beneficence*, he did it with that force of Eloquence, that the vanquish'd Victor became not only his Admirer but his Hearer.

He

It is reported of him, That he put this Question to a certain person concerning the Statue of *Minerva* made by *Phydias*, *Is Minerva the Daughter of Jove a God?* To which the other answering *Yes*. But this *Minerva*, said he, *is the Daughter of Phydias, not of Jupiter*: Which the other acknowledging; *Then this*, said he, *can be no God*. For which, when he was cited to the *Areopagus*, he disdain'd to eat his words, but rather affirm'd that he had spok'n nothing but what was true; for that she was no God, but a Goddess, in regard the Gods were all Masculine: However the *Areopagites*, never a jot the more pacify'd for that, commanded him to depart the City. At which time *Theodorus*, nick-nam'd the God, is reported to have droll'd upon him, asking him, *How he came to be so knowing*; or *whether he took up her Coats and look'd?* For he was a person of a daring confidence; but *Stilpo* a Man very reserv'd, yet extremely facetious. And therefore when *Crates* ask'd him whether the Gods were pleas'd with the Prayers of Mortals, and the Divine Honours continually paid 'em? *Fool*, said he, *never ask Questions concerning these things in the Street, but when thou art private in thy Study*.

Which

Which very answer is reported to have been given by *Bion* to one that ask'd him, whether there were any Gods?

*Wretched Old Man, canst thou the Crowd remove,
That I may loudly speak of things above.*

Moreover *Stilpo* was a plain dealing person, without fraud or guile, and one that would not despise the most ignorant person alive. And therefore when *Crates* the *Cynic* would not answer to a question propounded to him, only let a fart; *I knew*, said he, *thou wouldst speak any thing rather than what it behov'd thee to do*.

Another time, a certain person presenting him a dry Figg, and then propounding a question to him; he presently eat the Figg; upon which the other crying out, that he had lost his Figg: *Yes, and the question too*, reply'd *Stilpo*, *which thou gav'st me in Earnest for question*.

Another time beholding *Crates* scorch'd and burnt in the Winter time, *Truly Crates*, said he, *in my opinion thou want'st a new Cloak*; meaning, as well to hide his knavery, as to keep him warm: To whom the old Man, being at present somewhat dash'd out of count'nance presently retorted,

N 2

Time

*Time was when I at Megara have seen
Stilpo in rags, that scarce would hide his skin,
Shivering and shaking, tho' so near the rocks
Where Typhon's Cavern still with Sulphur
smoaks,*

*At length for a new Coat to warm his Breech,
I th' open streets he needs would Vertue teach,
Till all his friends so thick about him got,
That tatter'd Vertue had like t'ha' gone to pot.*

He is reported, so to have bewitch'd the Ears of the People at *Athens*, that the very Slaves flock'd out of the Public Bridewells to see him ; at what time, to a certain Person saying to him, Look——, how they wonder at thee, as if thou wert some strange wild Beast, —— He reply'd, *No, no, 'tis because they never saw a true Man before.*

Being a most sharp and quick Disputant, he deny'd all manner of *Species* ; and affirm'd, That he who said he was a Man, was no Man. For he must be either this, or that Man. But why rather this Man, than that Woman ? Therefore, no Man. And again : This Pot-herb which here we see is no Pot-herb : For Pot-herbs were a thousand years ago ; therefore, this is no Pot-herb.

It is reported, that as he was talking
with

with *Crates*, he broke off abruptly in the middle of his Speech, to go to the Fish-mongers. At what time, when the other pull'd him back, and told him, he left his discourse behind him : *No, said he, I keep my discourse to my self, but I leave thee. For my discourse can tarry, but the Fish will be gone.*

He is said to have been the Author of nine insipid Dialogues, entitl'd, *Moschus, Aristippus* or *Callias, Ptolomy, Charecrates, Metrocles, Anaximenes, Epigenes*, To his Daughter, and *Aristotle*.

Heraclides asserts that *Zeno*, the Founder of the *Stoic Philosophy*, was one of his Followers. And *Hermippus* assures us, that he was very old when he dy'd, and that he drank a lusty draught of Wine, to the end he might the sooner expire. Thereupon we made him this Epigram.

*Stilpo of Megara perhaps thou know'st,
Him up and down by various fortune tost,
The sad Distempers of old Age o'retook,
At last, quite weary of the ponderous yoke,
A nimbler Character he found to drive
The lingring Chariot of his Irksome life ;
Calls for two juggs of Wine, and those pour'd
down,
The Curtain draws, and Coachman, crys, drive
on.*

Sophilus also the Comic Poet, was very severe upon him, in his Play call'd the *Wedding*.

*Stilpo, to hasten death, what so provok'd thee?
But 'twas Charinus Plaguy Problem choak'd thee.*

The LIFE of C R I T O.

CRITO was an *Athenian*, who above all others, had such a singular affection for *Socrates*, that he made it his business continually to supply his wants. His Sons *Critobulus*, *Hermogenes*, *Ctesippus* and *Epegenes*, were all the Disciples of *Socrates*. *Crito* himself likewise was the Author of seventeen Dialogues, all comprehended in one Volume, and thus entitl'd, *That Learning does not make good Men. Of Plentiful Living. Of what is sufficient. Of Honesty and Vertue. Of God. What it is to do evil. Of Fertility. Of the Law. Of Arts. Concerning Conversation. Of Wisdom. Of Protagoras, or the Politician. Of the Letters. Of Poetry. Of Generosity. Concerning Education. Of Knowledge. What it is to know.*

The

The LIFE of S I M O.

SIMO was an *Athenian* Stone-Cutter, who when *Socrates* came into his Work-House, and discours'd upon any subject, set down in writing whatever he could remember: For which reason his Dialogues are call'd *Socratici*; of which there are three and thirty, upon various subjects, all bound together in one Volume, with these running Titles. *Concerning the Gods. Of Honesty. What is Honourable and Honest. Of Justice, in two Parts. Concerning Vertue, that it is not to be taught. Of Fortitude, in three Dialogues. Of Love. Concerning Popularity. Of Honour. Of Poetry. Concerning Health. Of Love, Philosophy, Knowledge, and Music. What is Honourable. Of Education. Of Labour. Of Judgment. Of Entity. Of Number. Of Industry. Concerning the Love of Gain. Of Vain-glory. Of Vertue.* Other Treatises he also wrote, *Concerning giving Counsel. Of Reason and Dexterity. Of Evil doing.* He is also reputed to be the first that made use of *Socrates's* Arguments. And this was he, who when *Pericles* promis'd him, that

N 4

if

if he would live, with him, he should want for nothing, made him answer, *That he had no mind to part with his Liberty.* There was also another *Simo*, who wrote a Treatise of Rhetoric. A third, who was a Physician, and Kinsman to *Seleucus* and *Nicanor*; and a fourth, who was a Carver in Stone.

The LIFE of
G L A U C O.

Glauco an *Athenian*, was the Author of nine Dialogues, all comprehended likewise in one Volume, under these Titles, *Phydilus, Euripides, Amyntichus, Euthias, Lyschides, Aristophanes, Cephalus, Anaxiphemus, Menexenus.* There are also thirty two more that go abroad under his name, but not allowed to be his.

The LIFE of
S I M M I A S.

Simmias was a *Theban*, and said to have wrote twenty three Dialogues under these Heads. *Of Wisdom, Truth, Musick,*
Of

Of Epic Verses, Fortitude, Philosophy, Ratiocination, Truth, Letters, Education, Arts and Sciences: How to govern: Of Decency: What to choose; what to avoid: Of Friendship, Knowledge, well living: Of Possibility: Of Money: Concerning Life: What is Honest: Of Diligence and Love.

The LIFE of
C E B E S.

CEbes, a *Theban* likewise, is reported to be the Author of three Dialogues entitl'd, *His Table, Hebdome, and Phrynichus.*

The LIFE of
M E N E D E M U S.

Menedemus, the Son of *Phædo*, the Son of *Clisthenes*, of the Family of the *Theopropida*, was a person of a Noble Extraction, but a Carpenter, and poor. Others report him to have been a Tent-maker, and that he learn'd both Trades.
Which

Which was the reason, that when he had made a certain Decree, he was reproved by one *Alexinus*, who told him, that it did not become a Wise Man to make either a Tent or a Decree. Afterwards being sent by the *Eretrici* to Garrison *Megara*, he took a Journey to the *Academy* to visit *Plato*, by whose persuasions, not unwillingly entic'd, he left off his being a Soldier. But being invited by *Asclepias* the *Phthiasian*, he liv'd at *Megara* with *Stilpo*, whose followers they both became. From whence going by Sea to *Elis*, they fell into the company of *Archipalus*, and *Moschus*, and so till now, they were call'd *Eretrici*, from the Country where *Menedemus* was born.

Certainly it is that *Menedemus* was a Person highly esteem'd for his Vertue and Gravity. For which reason *Crates* in his morose humour calls him,

The Eretric Bull.

Nor is *Timon* less Satyrical in deriding his compos'd Demeanour.

*Then rising up, he knits his beetle Brows,
And gravely humms a lesson through his Nose.*

How-

However he was a person so awful, that when *Eurylochus* the *Cassandraan* was sent for by *Antigonus*, together with *Clippides*, a young Gentleman of *Cyzicum*, he refus'd to go, for fear *Menedemus* should know it, for he was quick and severe in his Reprimands. Insomuch that when a young Man behav'd himself with an unbeseeming Insolence before him, he said nothing, but with a Reed upon the Pavement he describ'd the Posture of a Boy suffering under male Agitation, till the young Man perceiving himself to be abus'd in the presence of all the standers by, sneak'd out of the Room, asham'd of what he had done. Another time, when *Hierocles* fell most severely foul upon him in the *Pyraeum* about *Amphiaraus*, and told him several Stories concerning the taking of *Eretria*: *Menedemus* said no more, but only ask'd him, *Wherefore it was that Antigonus so highly extoll'd him?*

To one that boasted of his Adultery, *Dost thou not know*, said he, *That Radishes contain as good a juice as Coleworts?* To a young Man, that bawl'd and yaul'd after him, *Have a care*, said he, *lest thou forget for hast what thou hast left behind thee.* To *Antigonus* in a quandary, whether he should go to a Feast, where he knew there would be hard drinking, He said no more than

than this, Remember thou art the Son of a King.

To a stupid fellow that talk'd impertinently to him, *Hast thou any Lands?* said he: Who answering, that he had several Farms: *Go then,* said he, *and look after 'em, lest thou lose thy wealth, and com'st to be a poor Fool.*

To one that ask'd his advice, whether he should marry: *Dost thou not,* said he, *take me for a Wise Man?* Who not denying but that he was so, *Why then,* said he, *I am marry'd.* To one that affirm'd, there were many Good Things, he put the Question, *How many, and whether he thought there were above a hundred?*

Being invited to a sumptuous Feast, which was a sort of Riot he could never abide, he said nothing, but by his silence reprehended the person, while he was observ'd to take only a few Olives for his own share.

This liberty of speech which he us'd had like to have cost him and his Friend *Asclepias* their lives at *Cyprus*, where he offended *Nicocreon*: For the King having invited both them, and several other Philosophers to a monthly Festival, *Menedemus* could not forbear, but with his wonted freedom publickly at the Table, *If there be any benefit,* said he, *in such Society,* these

these Feasts ought to be kept every day: If not, this is now superfluous. To which the Tyrant answering, That he set apart such leisure Holidays to hear the Philosophers: *Menedemus* more sharply insisted, *That it behov'd him to hear the Philosophers at all times:* Insomuch that they had both dy'd for it, had not one of the Musicians given 'em private intelligence of the mischief design'd, and sent 'em privately away. Thereupon they presently took shipping, which gave occasion to *Asclepias*, in the midst of a violent Storm that rose as soon as they were out at Sea, to complain, *That the Musicians skill had sav'd him, but Menedemus's over boldness had lost him.*

He was a person that little regarded any order in his School; where there were no Benches fix'd round the Room as in a Theatre, but every one sat or stood as they could find a Place or Seat convenient. Otherwise timorous, and jealous of his Reputation, so that when *Asclepias* and he both wrought with a Bricklayer, and *Asclepias* never scrupl'd to be seen in his Shirt, carrying Mortar in a Hodd to the top of the Tiles, he would always hide himself when any Passenger came by.

When he took upon him the management of Public Affairs, he was so timorous, that

that being to put the Incense into the *Censor*, he let it fall beside.

Much about the same time when *Crates* reproach'd him for meddling with the Government, he order'd him to be carry'd to Prison. Where *Crates* nevertheless would still watch him as he pass'd to and again, and taunt him with the Nick-names of *Agamemnon*, and Alderman *Menedemus*: For, to speak the Truth, he was somewhat addicted to Superstition.

Another time, *Asclepias* and he having din'd in an Inn upon a Dish of flesh, as the Proverb is, of *Goda'mighty's* Killing, when *Menedemus* came to understand it, he began to grow pale, and fall a puking, till *Asclepias*, rebuking him severely, convinced him, that 'twas not the flesh, but his own squeamish conceit that caus'd his illness. But setting these humours aside, he was both Magnanimous and Liberal.

His habit and condition of Body was the same in his Old Age and in his Youth, strong and lusty as a Wrestler; of a swarthy Complexion; fat and smooth; of a middle Stature, as appears by his Statue in the Street call'd the old *Stadium* in *Eretria*. For it is carv'd for the nonce, half naked, discovering the chiefest parts of his Body. He was a most courteous entertainer of his Friends; and because

Eretria

Eretria was an unhealthy place, he was wont to feast often. He was a great admirer of *Aratus Lycophron* the Tragic Poet, and *Antagoras* the Rhodian. But *Homer* was his chiefest delight. The *Lyrics* he lov'd, as also *Sophocles* and *Achæus*, among the Satyrists; but he preferr'd *Æschylus* above all the rest. Therefore to those that oppos'd him at the Council Table, he would always repeat these lines:

*The swiftest foot in time th' infirm and weak,
And Tortoises may Eagles overtake.*

Which was a Sentence of *Achæus*, taken out of his Satyr entitl'd *Omphale*. So that they were foully mistaken, who affirm'd that he never read any other Books but *Enripides's Medea*, which is said by some to have been written by *Neophron* the *Sicyonian*. But he slighted his Masters *Plato*, *Xenocrates*, and *Parecbates* the *Cyrenaic*. However he was an admirer of *Stilpo*; concerning whom the question being once put to him, what his Conditions were, he only answer'd, *He is liberal*.

Moreover he was a person not easily to be understood; and in Disputations an Adversary troublesome to be encounter'd. He was ready upon all subjects, and furnished with a copious Elegancy of words.

Much

Much addicted to Syllogisms, and therefore he was wont to argue thus. 'Is one thing different from another? Yes. Does Profitable differ from Good? Yes. Therefore that which is good, is not that which is Profitable. He rejected all Negatives, making use of Affirmatives only; and those simple, not compound, which he said were intricate and complex'd.

Heraclides asserts that in his Doctrine and Opinions he was a *Platonic*, but that he sported with Logic. So that *Alexinus* asking him whether he had left off beating his Father: He answer'd, *I have neither struck him, nor have I left off.* Upon which the other desiring him to explain himself by saying *I*, or *No.* 'Tis a ridiculous thing, said he, *to obey your Laws, that will permit a Man to brawl and wrangle in the open Market-places.*

He complain'd that *Bion* murder'd the dead, when he exclaim'd so industriously against the Southsayers.

Hearing another maintain, that there could be no greater good than for a Man to enjoy whatever he desired: *Yes*, said he, *a much greater, for a Man to desire no more than is needful.*

Antigonus the *Caristyan* positively asserts, that he never wrote or compos'd any Treatise in his life, nor that he ever

set

set up any Opinion, as a fundamental Truth: But that he was so obstinate and quarrellsome in his Questions and Interrogatories, that he would never give over till the Blood started out of his Eyes. Yet though he were so passionate in words, his actions bespoke him the meekest Man in the World. And therefore though *Alexinus* laugh'd at him, and abus'd him where-ever he met him, yet he was always kind to him, and accompany'd his Wife from *Delphos* to *Chalcis*, because she was afraid of being rob'd upon the Road. He was also a true and constant friend, as appears by his strict League with *Asclepias*, almost as signal as that between *Pylades* and *Orestes*. But *Asclepias* being the Elder, they liken'd him to the Poet, and *Menedemus* to the Actor. And it is reported, that when *Archeopolis* had once told 'em out three thousand pieces of Money, because there was a friendly dispute who should take first, neither would touch it.

They were both marry'd, *Asclepias* to the Daughter, and *Menedemus* to the Mother: Moreover they tell us, that when *Asclepias's* Wife dy'd, he took his friend *Menedemus's*; for that he being advanc'd to preferment, had marry'd another more Noble and Wealthy: However, because they

O

they kept House together, *Menedemus* gave his first Wife leave to manage the Family.

Now as *Asclepias* was the Elder, so he dy'd long before him in *Eretria*, being far strick'n in years, after they had liv'd long and happily together, and with so much love; that when, sometime after, a young Lad that had been *Asclepias's* Minion, coming to *Menedemus's* House to a Feast, was shut out of Doors by his Servants, he bid 'em let him in, for that *Asclepias* though dead, had still the power to open his Doors.

There were also those that supported both, *Hipponicus* the *Macedonian*, and *Agator* the *Lamian*. Of which the one presented 'em with thirty *Minas* apiece; and *Hipponicus* gave two thousand *Drachmas* to *Menedemus's* Daughters upon their Marriage, of which he had three by his Wife *Oropia*, as *Heraclides* witnesses.

His Feasts he order'd after this manner, first he sate down himself with two or three Friends, till it grew to be Evening. Then the rest of the Guests were call'd in, though they had already supp'd: And therefore if any one came too soon, they would ask the Servants what was upon the Table, and how long it had stood there? If only Roots and Sallets, away they

they went again; but if either Roast or Boild, they went in. The Guests in the Summer lay upon Mats; in the Winter upon Sheep-skins, with the woolly part upwards; and every one had his Pillow brought him. The Cup that went about, contain'd something more than half a Pint. The junkets were Beans and Lupins. Sometimes Pears or Pomgranates, or dry Figs. Of all which *Lycophron* makes mention in his Satyr call'd *Menedemus*, where he writes in praise of the Philosopher thus much in part.

*The Banquet short, the Cup that went about,
Of moderate size, was fill'd again, when out.
But the chief junkets that adorn these Feasts,
Were learning's sweet Preserves and harmless
Jests.*

He was at first very much contemn'd and slighted, and by the *Eretrians* frequently abus'd, who call'd him Curr and mad Man: But afterwards he was so highly admir'd, that he was solely intrusted with the Government of the City. He perform'd three Embassies to *Ptolomy*, to *Lyfimachus*, and *Demetrius*, highly honour'd where-ever he came. And when the City allow'd him two hundred Talents a year, he remitted fifty. Being ac-

icus'd to *Demetrius* for designing to betray the City to *Ptolomy*, he justify'd himself in an Epistle, of which this was the beginning.

Menedemus to Demetrius, Happiness.

I Hear that several Stories have been told thee concerning Us, &c.

By this Letter he admonishes *Demetrius* to have a watchful Eye upon *Æschylus*, who was one of the contrary Faction. He seems to have been sent to *Demetrius* in the behalf of *Oropus*, which Embassy was by him manag'd with singular Gravity, as *Euphantus* in his History records. *Antigonus* also had a particular esteem for him, and own'd himself to be his Disciple, and when he had vanquish'd the *Barbarians* about *Lyssimachia*, *Menedemus* sent him a Decree written in a plain Style, and free from any flattery, which thus began.

The Captains and chief Counsellors to *Antigonus*. Seeing that King *Antigonus*, victorious over the *Barbarians*, is now advanc'd to *Elia*, prosperous in all things else according to his wishes, therefore the Senate and People have thought fit, &c.

This Decree, and his intimate familiarity with the King were the Reasons that he

he was suspected for having a design to betray the City. And being accus'd by *Anistodemus*, he retir'd privately to the Temple of *Amphiarans*, in *Oropus*, from whence after the loss of the Golden Cups, as *Hermippus* relates, he was by the general Decree of the *Boeotians*, commanded to depart. Removing therefore from thence with a heavy heart, he privately return'd into his Country, sent for his Wife and Children, and retiring to *Antigonus*, under his Protection ended his Days, for grief and anguish of mind. On the other side *Heraclides* tells us a story quite contrary; how that being made President of the Senate, he freed the *Eretrians* several times from the attempts of those that affected the Tyranny, by calling in *Demetrius* to his assistance. And that therefore it was not likely he should have any design to betray the City to *Antigonus*, which was a meer Calumny thrown upon him: But that he went to *Antigonus* with another design, was true; for when he could not prevail with him to set his Country at liberty, he abstained from all manner of Food for seven days together, and so ended his life. And this is also testified by *Antigonus* the *Carystian*. Only against *Persæus* he profess'd an inexorable hatred; for when *Antigo-*

was would have restor'd to the Eretrians, their former Republican Government, for the sake of *Menedemus*, he was the only Person that dissuaded him. For which reason *Menedemus* bitterly incens'd against him, in the hearing of a full Assembly, at a great Feast. 'Tis true, said he, he is a Philosopher, but of all Men that are, or ever were, or ever will be, assuredly the most vile and wicked.

He dy'd (according to *Heraclides*.) in the seventy third year of his Age. Nor could we chuse but dedicate this Epigram to his memory.

*When first (Great Menedemus) loud'st Fame
Did to our Ears thy sudden End proclaim;
How thou morose, and sternly obstinate,
By Abstinence did'st hasten on thy Fate,
It was no more, 'tis true, than what thy Self
Allow'd; however 'twas a weak Defect
Of Noble Courage in a Man so rare,
Not to be able to withstand Despair.*

And thus much for the *Socratics*, and those that descended from them. We come now to *Plato*, who founded the *Academy*, and to those of his Followers, who were most transcendent in Learning and Eloquence.

The End of the Second Book,

Diogenes Laertius,

Containing the
Lives, Opinions, and Sayings

Of the most Famous

PHILOSOPHERS.

The Third Book,

Translated from the Greek by E. Smith, M. A.

The LIFE of

P L A T O.

PLATO, the Son of *Aristo*, and *Perictione*, or *Potone*, was Born at *Athens*, his Mother being descended from the Race of *Solon*. For the Brother of *Solon* was *Dropides*, from whom *Critias*, the Father of *Caleschrus*, whose Son was *Critias* also, one of the thirty Tyrants; the Father of *Glauco*, from whom

whom *Charmides* and *Perictione*, of whom and *Aristo*, *Plato* was the Son, being the sixth from *Solon*, who deriv'd his Pedigree from *Neleus* and *Neptune*. His Father also is said to have deduc'd his Original from *Cadmus* the Son of *Melanthus*, who in like manner boasted his Descent from *Neptune*, as *Thrasylus* testifies.

Speusippus also, in *Plato's* Book entitl'd *The Supper*; *Glearchus* in praise of *Plato*; and *Anaxilides* in his Lives of the Philosophers tell us how the story went, that *Aristo* inflam'd with *Perictione's* Beauty, would have ravish'd her. But finding too great a Resistance, and warn'd by *Apollo* in his sleep, he then courted her to the chaste embraces of Wedlock. So that *Plato* was born, according to *Apollodorus* in his Chronicle, in the eighty eighth Olympiad, in the Month of *April*, the same day that *Apollo* came into the World, by the supputation of the *Delians*: And dy'd, as *Hermippus* reports, in the first year of the hundred and eighth Olympiad, being at that time fourscore and one years of Age, and designing to marry another Wife. Though *Neanthes* affirms him to have been fourscore and four years old at the time of his decease. So that he was six years younger than *Socrates*. For that he was born under *Lysimachus*, but

Plato

Plato under the Government of *Aminias*, about which time *Pericles* also dy'd. Then for his most familiar and intimate Acquaintance, *Collytus* is number'd among the chiefest by *Antileo*, in his second Book, *De Temporibus*.

Others there are, who report him to have been born in *Aegina*, in the House of *Phidias*, who was the Son of *Thales* (as *Phavorinus* records in his Various History) his Father being sent, with others, about the Division of certain Lands, and returning to *Athen*, when they were expell'd by the *Lacedaemonians*, who assisted the *Aeginenses*. He is also said to have gratify'd the People of *Athen* with several pompous Shews and Interludes, at the expences of *Dia*, as *Athenodorus* relates. He had two Brothers *Adimantus* and *Glaucus*, and a Sister named *Potania*, the Mother of *Speusippus*, and was taught his first Rudiments of Learning by *Dionysius*, of whom he makes mention in his *Anterastis*; and he perform'd his Wrestling Exercises under *Aristo* of *Argos*, by whom for his lovely Shape and Proportion, he was call'd *Plato*, whereas before he had been nam'd *Aristocles*, from the name of his Grandfather, as *Alexander* relates in his *Successions*. Though others will have him to be so call'd from his broad manner of

Pro-

Pronunciation; or else from the breadth of his fore-head, according to *Neanthes*. Others report him to have been a great Wrestler at the *Isthmian Games*; among whom was *Dicæarchus* in his *Book of Lives*; also that he was addicted to Painting and Poetry; and that first he wrote *Dithyrambs*, afterwards Odes and Tragedies. His voice was but shrill, and somewhat effeminate, as *Timothæus* the *Athenian* relates of him in his *Book of Lives*.

It is reported that *Socrates* should dream, that a Cygnet newly hatch'd came and sat down upon his knees; and that the wings of the Bird growing out of a sudden, she flew away, sweetly singing in her flight. The next day, *Plato* being brought to him by his Father, he cry'd out, *This is the Bird which I dreamt of.*

He began to divulge his Philosophy first in the Academy; then in the Garden adjoining to *Colonus*, as *Alexander* relates from the Testimony of *Heraclitus*. Then resolving a contest in Tragedy, before the *Dionysian Theatre*, after he had heard *Socrates*, he threw his Poems in the fire, crying out,

Hæst, Vulcan, hitherto, Plato wants thy aid.

And

And from that time forward, being then twenty years of age, he became a Hearer of *Socrates*. After whose decease he stuck to *Cratylus*, the Disciple of *Heraclitus*, and *Hermogenes*, who maintain'd the Philosophy of *Parmenides*.

When he arriv'd at eight and twenty years of age, according to *Hermodorus*, together with some other *Socratics*, he betook himself to *Megara*, where he admir'd and follow'd *Euclid*; from whence he departed for *Cyrene*, to hear *Theodorus* the Mathematician, and from thence he travell'd into *Italy*, to the *Pythagoreans*, *Philolaus* and *Eurytus*: Thence into *Egypt*, where he associated with the Priests and Prophets, whither it is also reported, that *Euripides* accompany'd him, and falling sick, was by the Priests cured with a Salt-water Medicine, which occasion'd that verse of his,

—The briny Ocean scoures away
All the Distempers that on Mortals prey;

Moreover, with *Homer*, he affirm'd, that all the *Egyptians* were Physicians. *Plato* had also design'd to have visited the *Magi*, but the Wars breaking forth in *Asia*, forc'd him to desist from his purpose. Returning therefore to *Athens*, he continu'd

tinu'd in the Academy. This was a pleasant place in the Suburbs shaded with Trees, and so call'd from a certain Hero, whose name was *Academus*, of whom *Empolis* makes mention in his *Astratenti*.

*In those delightful shades, the sweet abode
Of Academus, now a Semi-God.*

And *Timon* also, speaking of *Plato*, thus writes.

*But above all, was Plato, still allow'd
To be the Captain of the Charming Croud;
Upon his Lips the Charms of Eloquence
In Clusters hung, sweet words, and sublime
Sense.*

*More tuneful notes ne'er chirp'd the Grass-
hoppers*

*In Hecademian Groves, to list'ning Ears.
For in those Groves was Plato wont to sing,
Out-charming all the Music of the Spring.*

For formerly the same place was call'd *Hecademia*, with an *Epiflon*.

That our Philosopher was a friend to *Isocrates*, appears also from hence, for that *Polyxenus* has committed to writing a certain discourse concerning the Poets, that happen'd while *Isocrates* continu'd with *Plato* at his Country-House. And
Aristoxe-

Aristoxenus farther asserts that he was three times a Souldier, once in the Expedition to *Tanagra*, a second time in the War with *Corinth*, and lastly at the *Delian* Conflict, when he won the Victory.

He made a mixture of the Opinions of the *Heracitans*, the *Pythagoreans*, and the *Socratics*, and as to those things which appertain'd to the sense, he held with *Heraclitus*; where the understanding was concern'd, he adher'd to *Pythagoras*; but in Ethics and Politics he follow'd *Socrates*. Some there are, and among the rest *Satyrus*, who affirm, that he sent into *Sicily*, to *Dio*, a hundred *Minas* to purchase of *Philolaus* three *Pythagoristical* Books for his own use. For he was then full of money, having receiv'd from *Dionysius* above fourscore Talents, as *Onetor* testifies in his Treatise entitl'd, *Whether a Wise Man should be Rich*. For many other things he was also beholding to *Epicharmus* the Comedian, most of whose Writings he transcrib'd, as *Alcimus* assures us in his Books that he wrote to *Amyntas*, which are four in number: In the first of which he runs on in these words, It is apparent, says he, that *Plato* took many things out of *Epicharmus*. As for Example, 'Sensible, says *Plato*, is that which never continues permanent either in Quality or Quantity,

Quantity, but is also perpetually flowing, and lyable to the inconstancy of Change. As if we should subtract Number out of those things which are neither equal nor such; nor subjected to Quantity or Quality. And these are such things, of which there is a continual Generation; but never any Substance. *Intelligible* is that which neither encreases or diminishes. And this is the nature of things *Sempiternal*, as being always alike, and ever the same.

That the Soul did apprehend some things by the Help of the Body, as it happen'd in Seeing and Hearing; but that for the understanding of other things, she needed no assistance of Corporeal Organs, as being endu'd with a sufficient Penetration of her self. Which is the reason that *Plato*, from *Epicharmus* affirms, That they who have a desire to collect the Beginnings and Principles of the *Whole*, must first make a distribution of the several *Ideas* by themselves; as *Likeness*, *Unity*, *Multitude*, *Magnitude*, *Rest* and *Motion*. In the next place he ought to consider *Honest*, *Good* and *Just*, every one by themselves.

Thirdly, It behoves him to compare the *Ideas* one with another, and observe which have the truest Agreement and

Corres-

Correspondence one with another; as *Knowledge*, *Magnitude*, and *Dominion*. As likewise, whether those things which are existing in our selves, in regard that we partake of their Qualities, are *Homonymous* to those other things? For example, just things are those that partake of Justice: honest, that partake of Honesty. Now every Species is Eternal, and the understanding in reference to these things, is void of all Perturbation: And therefore the *Ideas* subsist in Nature, like so many Exemplars. But as for those other things which are like to these, they subsist according to their nearest resemblance to the other. And therefore *Epicharmus* discourses of *Good* and of *Ideas*, in this manner. Can playing on the Flute be said to be any thing? Most surely. Why then, playing upon the Flute is a Man. Not so neither. Go too then: Dost not thou think a player upon a Flute to be a Man? Most certainly. And does not the same Argument hold concerning Good? This is Good; that is the Thing; which he who studies by it self shall become Good. For as he that pipes is call'd a Piper, he that dances, a Dancer; so whoever he be that learns any other Art or Mystery, is not call'd the Art it self, but the Artificer that professes it.

Plato

Plato in his Treatise of *Ideas* thus reasons: 'If there be such a thing as Memory, the Ideas have their Being in the several Entities; in regard the memory relates to something that is sedate and permanent. For how, adds he, could living Creatures be preserv'd, had they not annex'd to themselves their several Ideas, or if they were not endu'd with the Natural Intelligence. Now they carry in their memories their Similitude, and the nourishment, whatever it be, which is proper to every one. Which shews that the Contemplation of Similitude is inherent to all Creatures by Natural Instinct: By which means they understand themselves to be of the same kind.

Moreover *Epicharmus* asserts, That wisdom does not predominate altogether in one kind, but that all living Creatures have a certain Sense and Notion of themselves. And thus, if we first observe the Hen, she does not bring forth live Chickens, but first she lays the Eggs, then sits and enlivens her young ones with her natural Heat. Now this is a sort of Wisdom which only nature infuses and teaches. Therefore it is no wonder that all Creatures associate with their Like, and think their Productions fairest. For a Dogg

is to a Dog most beautiful, the Cow to the Cow, the Ass to the Ass, and Swine-herd together, as admiring their own kind above all others.

These, and several other Passages of this nature are recited by *Alcimus* in his four Books, to shew how much Plato was indebted to *Epicharmus*. Now that *Epicharmus* was not ignorant of Plato's ingenuity, may be conjectur'd from hence; that he does as it were prophesie, that he would be his Emulator, in these words: 'I am of opinion, says he, nay more, I am well confirm'd, such will be the remembrance of my Words and Sentences, that some one person or other will entertain 'em in this rude dress, and attiring 'em in more pompous Colours, will himself, insuperable, become a Victor over many others.

Moreover there is good reason to believe, that Plato was the first who brought the writings of *Sophon* the Mimic into Athens, and fram'd his own Gestures and Postures from thence; for that the Books were found under his Pillow.

He made three Voyages into Sicily; the first only to see the Island, and the Rarities that made it famous; when *Dionysius* the Tyrant, and Son of *Hermocrates*, compell'd him to a Conference. At

P

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what time, when he discours'd concerning *Tyranny*, and alledg'd, That what was profitable to him alone, made little or nothing for his advantage, unless he excell'd in vertue; the Tyrant growing angry, *Thou talk'st*, said he, *like an old dotting Fool*: To whom *Plato*, *And thou like a Tyrant*. Which so enrag'd the Potentate, that he was about to have put him to Death; but altering his resolution, at the Intercession of *Dio*, and *Aristomenes*, he gave him to *Polis*, then Ambassador from the *Lacedæmonians*, to sell him for a Slave; who carry'd him to *Ægina*, and there sold him. At what time *Charmander*, the Son of *Charmandrides*, prosecuted him for his Life, having indicted him upon a Statute in force among the Islanders, That the first *Athenian* that landed in the Island should dye without mercy. But upon the saying of some body, though by way of a jeer, that he was a Philosopher, he was dismiss'd.

Others affirm, that he was brought into Court; where being observ'd not to speak a word in his own defence, but stand as one courageously resolv'd to suffer whatever happen'd, they determin'd not to kill him, but to sell him as a Captive taken in War. When by good fortune *Aniceris* the *Cyrenean*, being then in the

the City, redeem'd him for twenty, as others say, thirty *Minas*, and sent him back to *Athens* among his Friends, who immediately remitted the Money back to *Aniceris*. But he refus'd to take it, saying withal, That they were not the only persons that were worthy to take care of *Plato*. Others say, that *Dio* sent the money to *Aniceris*, which he refus'd to make any other use of, than for the purchase of a little Garden for himself in the *Academy*. As for *Polis* he was overthrow'd by *Chabrias*, and afterwards drown'd in the River *Helice*, at what time a certain *Dæmon* appear'd to him, and told him, he suffer'd those misfortunes for the Philosopher's sake; as *Phavorinus* reports in his Commentaries. Nor could *Dionysius* be at rest, but understanding what had befallen him, he wrote to *Plato*, desiring him not to reproach him with what he had done: To whom *Plato* return'd for answer, *That he had not so much leisure, as to think of Dionysius*.

His second Voyage was to the younger *Dionysius*; of whom he requested a parcel of Land, and a certain number of People to live under such a Commonwealth as he should Erect. Which though *Dionysius* promis'd him, he never was so good as his word. More than that, as

some say, he had like to have run the hazard of his life for tampering with *Dio* and *Theotas* to recover the former liberty of the Island; at what time, *Archytas* the *Pythagorean*, in an Epistle to *Dionysius*, clearing him of that suspicion, sav'd him from the danger; so that he was sent back to *Athens*. The purport of which Epistle was this.

Archytas to Dionysius.

ALL of us here, who are *Plato's* friends, have sent to thee *Lamiscus* and *Photidas*, desiring thee to restore his Person to us, for the sake of that Ancient friendship that is between us. Suffer him therefore to return, for thou wilt do well to call to mind, how earnestly thou didst invite him to thy Court; which was the reason that we importun'd him to take the Voyage, upon thy promise that he should have free liberty to come and go. Remember therefore, how much thou didst desire his coming, and the high esteem thou then hadst of him. If there have been any Errour or Mistake committed, shew thy humanity and restore him to us untouch'd. So shalt thou do justly, and gratifie thy Friends.

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The third Voyage he made was to reconcile *Dionysius* to *Dio*. But not prevailing, he return'd home again; where he refus'd to meddle with publick business, though a great States-man, as his writings declare. Of which the main reason was, because he found the People had been long accusom'd to Laws and Constitutions that did not correspond with his frame of Government. *Pamphile* also relates, that the *Arcadians* and *Thebans* built a large City; which when they had finish'd, they sent for *Plato* to be their Lawgiver, and to prescribe 'em a Form of a Common-wealth; but then understanding that they hated *Equality*, he refus'd to go.

It is reported that he follow'd *Chabrias* the General, when he fled from Condemnation, at what time all the rest of his fellow Citizens declin'd his adversity; And when *Cobryas* the Sycophant upbraided him as he accompany'd the General up into the Castle, telling him, 'That he should not be so forward to help others, but do well to mind the t'other of *Socrates's* Draughts, that was preparing for him; He made answer, *When I fought for my Country, I ventur'd my Life; and now again for my Friend's sake, I care as little what befalls me.*

P 3

He

He was the first, as *Phavorinus* reports, who introduc'd the manner of writing by way of Question and Answer: The first that by way of Analysis expounded the Question to *Leodamus* the *Thasian*: And the first that in Philosophy nam'd the *Antipodes*; illustrated Logic and Poetry; Progression in Number, and the Plane Superficies of the Extreame; and discours'd of the Providence of God. The first also of the Philosophers who contradicted the Oration of *Lysias* the Son of *Cephalus*, expounding it word for word in his *Phædrus*; and the first that contemplated the force of Grammar. And being the first also that oppos'd almost all that went before him, it was by many wonder'd why he made no mention of *Democritus*.

Neanthes of *Cyzicum* reports, that as he was travelling to the *Olympics*, he drew the Eyes of all the *Greeks* upon him, at what time he had a long Conference with *Dio*, then designing a War with *Dionysius*.

Moreover *Phavorinus* in his first Book of Commentaries relates, that *Mithridates* the *Persian*, erected the Statue of *Plato* in the *Academy*, with this Inscription, '*Mithridates* the Son of *Rhadobatus*, the *Persian*, consecrated to the Muses this Statue of *Plato*, made by *Silanius*.'

Hera-

Heraclides reports him to have been so modest and reserv'd in his Youth, that he was never seen to laugh but with great moderation. Yet notwithstanding all his virtues, he could not escape the Laſhes and Scoſſs of the Comedians; and among the rest of *Theopompus*, in his *Antochares*.

*One is not one, so strangely w're deceiv'd,
Nay two are hardly One, let Plato be believ'd.*

And *Anaxandrides* in his *Theſeus*,

*When th' Olives he more greedily devour'd
Than Plato for his Learning so ador'd.*

But *Timon* is more severe, for cries he,

*How finely does th' Impostor Plato gull us,
Feigning a thousand Miracles to fool us.*

Then *Alexis* in his *Merops*.

*Thou com'st in time, but still my anxious mind
No ease nor quiet high or low can find;
Like Plato's Pate, my turmoil'd Brains will
give
My limbs tyr'd out with labour no Reprieve.*

And again, in his *Ancilio*.

Thou talk'st of things unto thy self unknown;
Like wise Plato, trotting up and down.

Amphis in his *Amphicrates* thus derides him;

But I must tell ye, for the good you aim,
Or benefit to get by this proud Dame,
Troth, Sir, by me 'tis no more understood,
Than that *Chimera* ye call Plato's Good.

Another time in his *Dexidemides* he cries out,

No, no, fond Plato, th' art a doating fool
To prize thy self for a sowre look or skowle;
Yet can'st thou not that cursed trick forbear,
The formal Fop of all the Town t' appear;
With forehead all plough'd up in surly wrinkles,
And furrow'd like the shells of *Periwinkles*.

And *Cratinus* in his *Counterfeit*.

Thou art a Man I think, and hast a Soul;
But stay, for Plato must our thoughts controul,

Ile go and ask him, if thou hast or no?
For I profess, till then, I do not know.

And

And *Alexis* in *Olympiodorus*.

My mortal part lies dry, I know not where;
But the immortal vanish'd into Air:
Whimsies like these, and all not worth a Groat,
In Plato's School most learnedly are taught.

And in his *Parasite*.

Or else, like Plato, by thy self an Hour
Go rave and twattle, till thy Lungs are sore.

Anaxilas also drolls upon him in his *Bo-trylio*, his *Cercus*, and his *Plusie*.

Aristippus also affirms him to have been wantonly in love with a young Lad, whose name was *Asterus*, that went to study Astrology with him: as also with *Dio* already mention'd; and some there are who believe *Phadrus* to have been one of his Minions. Besides that the Epigrams, which he made, were no small convictions of his roving Appetite toward the Male Sex. First upon *Asterus*.

My brightest Star! that for thy sake I were
The Heav'n it self, in one embody'd Sphere!
So might I view thy Beauties with more Eyes
Than Stars of Heav'n adorn the gloomy skies.

And

And then again,

*He that so lately like the Morning Star,
When living, did such Orient brightness wear,
The lovely Hesperus is now become
That shines more bright in blest Elysium.*

Then upon Dio thus.

*That Tears for Trojan Damsels should be shed,
Tho' newly born, fair Hecuba decreed.
But in the full Career of all thy hopes,
Thy sullen Fate thy valour's progress stops,
Nobly howe'er interr'd thou ly'st, and all,
Th' Achievements of thy Prowess will extoll;
Only my raging love no cure can find,
To ease the Torments of a restless mind.*

As for his love of Alexis and Phædrus,
he discovers it in the following Lines.

*With Cheeks bedew'd the young Alexis cry'd,
Where in the World so fair a one beside
As Phædrus was? And must we Phædrus
lose?
What can my losses equal but my woes?*

More than all this, he kept company also with a Colophonian Curtizan, whose name was Archeanassa, upon whom he made the following Lines.

Archea-

*Archeanassa, fam'd in Colophon,
My Mistress was, that yielded once to note:
For tho' before my courtship 'twere so late,
In fading beauty Love, commanding, sate.
Then thrice unhappy they, whose Amorous
flames,
In burning hearts were kindl'd by those beams
Her youthful Glances shot, where e'er they
whirl'd,
When in her Prime she vanquish'd all the
World.*

These also upon Agatho,

*When I on my beloved Agatho
My soft and tender kisses did bestow,
My Soul sate on my Lips, loth to depart,
When one kiss more return'd it to my heart.*

The other, this,

*Toss'd to thy hand, catch me this mellow Pear,
And if thou lov'st me uncompell'd, my Dear,
Accept it too; but grant my other suit,
In kind exchange to crop thy Virgin fruit.
If not; yet on the Pear still cast an Eye,
And then consider how the Seasons fly.
The Pear I throw, but whoe'er kisses thee,
More to my damage throws the Pear at me.
For now the mellow Pear is in its prime,
But if I stay, we both shall waste in time.*

He

He is also said to have made the following Epigram upon the Eretrians, who were surpriz'd by an Ambuscado.

*Bred in Eretrum, of Eretrian Race,
Fertile Eubœa once our Country was ;
But now, the more severe our Destiny,
Near Persian Susæ, here interr'd we lye ;
Unhappy they that after so much Toyl,
Lye so far distant from their native Soyl.*

The two following Epigrams were also father'd upon him.

*Thus to the Muses Venus ; Fear, said she,
Disdainful Nymphs, my anger'd Deity.
Who to yown mischief else most surely arms
The God of Love with all his subtle charms.
To whom as quick the Muses streight reply'd,
Fair Cyprian Queen we still are so employ'd,
And that the Boy in his discretion knows,
That he ne'er minds to trouble our repose.*

The other thus.

*The Man that found the Gold, laid by the
Rope,
Two troubles having past Despair and Hope :
But when he could not find his Gold ; what
then ?*

*Why he was forc'd to take the Rope again,
Such*

Such things as these were heap'd up against him to display his Incontinence and Hypocrisie. And *Molon*, among the rest of his ill-willers, said of him, That it was not so much to be wonder'd that *Dionysius* should be permitted to live at *Corinth*, as that *Plato* should be suffer'd to live in *Sicily*. Nor did *Xenophon* seem to have any great kindness for him : and therefore as two persons, between whom there was a perfect Emulation, they still wrote upon the same Subjects, and under the same Titles, as the *Symposium*, and the *Defence*. Then *Plato* wrote of his *Common-wealth*, and *Xenophon* his *Cyropadia*, which *Plato* affirms to be a feign'd Story, for that *Cyrus* was no such Man. And though both have *Socrates* continually in their mouths, yet they never speak a word one of another, only that *Xenophon* makes mention of *Plato* once in his third Book of Commentaries.

It is also reported, that *Antisthenes* having a desire to repeat something that he had written, requested *Plato* to be present at the rehearsal, who asking *Antisthenes*, what was the subject of the Manuscript, and he replying, That it was to prove, *There was something which was not to be contradicted* : *Plato* demanded how he could write upon that subject ; and then going about

about to shew him his Errour, he so offended *Antisthenes*, that he wrote a Dialogue against *Plato*, under the Title of *Satho*, a nick-name in derision, denoting him to be well Arm'd against the Combats of *Venus*. From what time they had a continual Grudge one against the other.

'Tis said, that *Socrates*, when he heard *Plato's* *Lysses* repeated by the Author himself, should cry out, *Heavens bless me, what a company of Fables has the young Man invented about me!* For he had written several things that *Socrates* never spoke.

The like Animosity there was between *Plato* and *Aristippus*. And therefore in his Dialogue concerning the Soul, he objects against him, that he was not present with *Socrates* when he dy'd; though he were then at *Ægina*, which was not far distant.

Æschines also bare him a particular spleen; for that when he came to *Dionysius*, who had a peculiar respect for him, and that expected relief in his poor and low condition, *Plato* despised him, and he had lost his labour but for the recommendation of *Aristippus*.

As for the Speeches which he introduces *Crito* speaking, when *Socrates* was advis'd to make his escape, *Idomenus* affirms 'em to have been made by *Æschines*; only

ly by *Plato* attributed to *Crito*, out of the unkindness between 'em. Nor is *Plato* found to have made any mention of him in any of his Books, unless it be in his *Immortality of the Soul*, and his defence of *Socrates*, and that very slightly too. Moreover *Aristotle* asserts, that all the Writings which may be said to be properly his, run in a Style between Verse and Prose; who was the only person, as *Phavorinus* relates, that staid with him, when he repeated his *Immortality of the Soul*, when all the rest rose up and departed. Many are of opinion, that *Philip* the *Opuntine* transcrib'd all his Laws that were written in the Tables of Wax, which were comprehended in his *Epinomis*. *Euphorion* also, and *Panætius* affirm, that the beginning of his *Common-wealth* was frequently found with several Blurrings, Alterations and Emendations. More than this, *Aristoxenus* asserts, that the whole, or the chiefest part of the whole Treatise was to be read word for word in the *Contradictories* of *Protagoras*. His *Phædrus* is said to have been the first piece that ever he compos'd, and indeed the whole Problem favours of Juvenility; besides that *Dicearchus* has bequeath'd an ill name to all that manner of writing, as being both troublesome and insipid.

It happen'd once that *Plato* seeing a certain person playing at Dice, reprov'd him for it, who answering, that it was a slight matter; *Dost thou take custom, said he, to be a slight matter?*

Being ask'd whether he intended for himself a Monument like that of his Ancestors; he reply'd, *First let me get my self a Name, then perhaps I may want many Monuments.*

Another time *Xenocrates* coming to give him a visit: *Pray, said he, chastize this Boy for me, for I am angry, and therefore cannot.* And to another of his Servants, *Sirrah;* said he, *I had certainly bang'd thy bones, had I not been in a passion.*

Being on Horse-back, he presently alighted; fearing, as he said, lest the pride of the Horse should infect him.

He was wont to advise those that were given to drink, diligently to survey themselves in their Looking-Glasses, for that certainly they would then beware of the shame which they brought upon themselves. Nor would he allow any Man to drink to a pitch, unless it were upon the solemn Festivals of the God that was the giver of Wine.

He was also an Enemy to immoderate sleep; and therefore in his Laws he pronounces all those that are given to sleep to be persons of no worth. He

He held, that there was nothing so delightful to the hearing, as Truth; or, as others say, *to speak Truth.* For thus he writes of Truth, in his Laws: *Truth, noble Guest, is a most sublime and durable thing; but it is a hard matter to persuade Men to it.*

He wish'd he might leave a Monument behind him either in Friends or Books.

He dy'd in the same manner as we have already declar'd, in the thirteenth year of King *Philip's* Reign, as *Phavorinus* relates in his third Book of *Commentaries*; and *Theopompus* tells us, that the same Prince gave him once a very tart and severe Reprimand. On the other side *Myronianus* in his *Likenesses* testifies, that *Philo* makes mention of a Proverb concerning *Plato's* Lice; as if he should dye of that Disease.

He was buried in the *Academy*, where he had spent the greatest part of his time in the study and profession of Philosophy; from whence the Sect which he founded was call'd the *Academic.*

He was accompany'd to his Grave by an honourable Train of the whole City; that flock't to his Funeral. And for his Estate, he dispos'd of it by his Will, which he made after this manner.

These things *Plato* left behind, and has thus dispos'd of.

' A Farm in the Lordship of the *Ephesiade*; bounded to the North, by the High-way that leads from the Temple of the *Cephistades*; to the South, by the *Heracleum*, in the same Lordship; butting to the East, upon the Lands of *Archestratus Phlearius*; and Westward, upon the Lands of *Philip the Cholidian*. Let not this Farm be sold or alienated to any Person, but let it come to *Adimantus* my Son.

' Another Farm also I leave behind, which I purchased of *Callimachus*, adjoining Northward to the Lands of *Eurymedon the Myrinusian*; Southward to the Lands of *Demostratus Eupetere*; Eastward to the Lands of the foresaid *Eurymedon*, and Westward to the Lands of the foresaid *Cephistus*.

' Item, In money three *Minas*.

' Item, A Silver Bottle weighing one hundred sixty five Drachmas.

' Item, A Silver Boat, weighing forty five Drachmas.

' Item, A Gold Ring, and an Ear-ring both together, weighing four Drachmas and six half-penies.

' Item, *Euclid* the Stone-Cutter owes me three *Minas*.

' Item

' Item, I give *Diana* her Freedom.

' Item, I leave behind me Servants *Tycho*, *Bieta*, *Apollonius* and *Dionysius*.

' Item, Household-stuff, and Vessels, of which *Demetrius* has an Inventory.

' I owe not a farthing to any Body.

His Executors were *Sosthenes*, *Spensippus*, *Demetrius*, *Higias*, *Eurymedon*, *Callimachus*, and *Thrasippus*. This was the Copy of his Will.

His Monument was adorn'd with several Epigrams and Encomiums, of which this was the first.

*If Modesty and Justice ever shin'd
Conspicuously bright in mortal mind,
Here lies the Man, Divine Aristocles;
Of all Men, He, if wisdom e'er could raise
To Fame Immortal, most deserves that Fame
Which Malice ne'er could reach, nor Envy
blame.*

Another thus.

*Entomb'd in Earth, here Plato's Body lyes,
Whose happy Soul Immortal Bliss enjoys.
Him, honour'd all good Men, no less desir'd
In distant Regions, than at home admir'd;
And well might he deserve most high applause,
That liv'd so truly up to Nature's Laws.*

Q 2

And

And this other of somewhat a later date.

*Say Queen of Birds, when soaring starry height,
Whose Tomb it was o're which thou took'st thy
flight?*

*Or didst thou soar so high, to take a view
What blest Immortals in their Mansions do?
I was the Soul of Plato, once below;
But now, to answer your Inquiry, know,
The Soul of Plato to Olympus flies,
Whose Body here in native Athens lies.*

To which we shall add another of our own.

*Had not Apollo, to the Grecians kind,
To Plato's Wit his God-like Art resign'd,
Where had we found a cure for Human Souls?
For as Asclepius by his skill controuls
The various pains invading humane kind,
'Tis only Plato who can heal the Mind.*

Together with this upon his Death:

*Phœbus, on Mortal's happiness intent,
To Mortals Plato and Asclepius sent.
The one in health our Bodies to assure,
The other, our diseased minds to cure.
At last, upon the confines of his life,
Designing the brisk pleasures of a Wife,*

To

*To Jove's own consecrated ground he came,
And City rear'd of old to Phœbus Name,
Where to his Master he his Art resign'd,
But left his Physic of the Soul behind.*

His Disciples and Followers were *Spensippus* the *Athenian*, *Xenocrates* the *Chalcedonian*, *Aristotle* the *Stagarite*, *Philip* of *Opus*, *Hæstius* the *Printhian*, *Dio* of *Syracuse*, *Amyclus* the *Heracleote*, *Erasmus*, and *Coriscus* both *Skeptians*; *Timolaus* of *Cyzicum*, *Enaon* of *Lampsacus*, *Pytho* and *Heraclides*, both of *Ænea*, *Callippus* the *Athenian*, *Demetrius* of *Amphipolis*, *Heraclides* of *Pontus*, and several others. Together with these he had also two Female Disciples, *Leisthenia* of *Mantineia*, and *Axiothea* a *Phthiasian*, which latter, as *Dicearchus* relates, always went in Man's Apparel. *Theophrastus* also is said to have been one of his Hearers, together with *Hyperides* the *Rhetorician*. *Chamaeleon* adds *Lycurgus*; and *Polemo*, *Lycurgus*. *Sabinus* also in his fourth Book of the *subject of Meditation*, affirms *Menesthratus* the *Thasian*, to have been another of his Admirers, which is very probable.

Now then being well assur'd of thy great affection for *Plato*, not undeservedly bestow'd; and with what a zealous enquiry thou seek'st to make a compleat

Q 3

Col-

Collection of all the Opinions of this famous Philosopher, I thought it expedient to set 'em down, according to the nature of the Discourses, the order of the Dialogues, and the method of Exposition, as it were reduc'd under several Heads and Chapters; to the end there may be nothing omitted materially conducing to the story of his Life. Otherwise, knowing to whom I write, to be more curious and particular than is requisite, would be only according to the Proverb, *To carry an Owl to Athens.*

Now therefore *Zeno of Elea* is reported to have been the first Composer of Dialogues. Though *Aristotle* in his first Book of the Poets, asserts *Alexamenus* the *Syrrean*, or according to *Phavorinus* the *Tirian*, to have been the first that wrote in that manner. However, in my judgment, *Plato* was the first who polish'd that way of writing, and brought it to perfection: So that not only the adorning part, but the invention it self may be justly attributed to him.

A Dialogue then is a discourse by way of Question and Answer, upon the subjects either of Politics, or Philosophy, consisting of decent and apt expressions of the Persons introduc'd, and a Methodical Composition of the whole.

Logic

Logic is the Art of Ratiocination, by which we refute or confirm by Questions and Answers between the persons that dispute. Now then there are two sorts of *Platonic* Ratiocination, the one for Instruction, the other for Enquiry. The first of which is again divided into Speculative and Practical; and the Speculative into Physical, or Natural, and Logical; and the Practical into Ethical and Political.

Of inquisitive Ratiocination, there are also two sorts, the one *Gymnastic*, which consists in Exercise; the other *Agonistic*, which consists in Contest and Dispute. *Gymnastic* is also twofold, *Maientic*, which nurses and fosters the first Rudiments of Science; the other, when it begins to feel its own strength, and is call'd *Peirastic*, as attempting upon the score of its own ability. *Agonistic* also is distinguish'd into Demonstrative and Perswasive.

True it is, there are others who make a quite different division of *Plato's* Dialogues; for some they call *Dramatic*; others *Diegematic*, and others Mixt. But that distinction is more proper for a Stage than a Philosophers School.

More particularly therefore there are some of *Plato's* Dialogues that treat of Physics, as *Timæus*; others of Logic, as

Q 4

Politics,

Politics, *Cratylus*, *Parmenides*, and the *Sophist*. Others of Morality, as the *Apology*, *Crito*, *Phædo*, *Phædrus*, the *Symposium*; *Menæxenus*, *Clitophon*, his *Epistles*, *Philebus*, *Hipparchus*, and *Anterasta*; others of Politics, as his *Commonwealth*, his *Laws*, *Minos*, *Epinomis*, and his *Atlanticks*. Of the Rudiments of Learning. The two *Alcibiades's*, *Theages*, *Lyssis*, *Laches*. Of the first Attempts to Practice, *Euthyphron*, *Menon*, *Ion*, *Charmides*, *Thetæus*. Of Demonstration, *Protagoras*; of Persuasion, *Ethydemus*, the two *Hippia* and *Gorgias*.

Now because there is a very hot Contention among Writers, while some affirm *Plato* to be the Author of new Opinions, others deny it, let us a little consider how it stands. A Dogmatist is properly said to be such a Person who starts a new Opinion, as he is said to be a Legislator that introduces new Laws. Now the *Dogma* is said to indifferently, either the thing about which the Opinion is raised, or the Opinion itself. The thing about which the Opinion is raised, is called the *Proposition*, But the opinion, is called the *Supposition*. *Plato* therefore, whatever he apprehends to be true; those things he expounds, and refutes what he believes to be false. Concerning his own Sentiments, he discourses under the Persons of *Socrates*, *Timæus*,

His

His *Athenian* Guest, and the Stranger of *Elea*. Which Strangers were not as some Conjecture, *Plato* and *Parmenides*; but fictitious and anonymous Persons. When he quotes the words of *Socrates* and *Timæus*, then he *Dogmatizes*, or asserts some new Opinion of his own. When he refutes those things which he believes to be false, he introduces *Thrasymachus*, *Callicles*, *Poleus*, *Gorgias*, *Protagoras*, *Hippias*, *Ethydemus* and some others. When he demonstrates, he makes use of *Induction* for the most part, and that not only single, but twofold. For *Induction* is an Argument inferring from certain undeniable Truths, that whatever is like to one of those Truths, must be True. Of which there are two sorts. The one proceeding from Contrariety, the other from Consequence.

Induction from Contrariety, when through the whole Question the contrary follows to what is asked. As for Example, My Father is either the same Man with mine, or another. If then thy Father be a different Person from my Father, seeing he is another Man than your Father, he is no Father. But if he be the same with my Father, being the same with my Father, he must be my Father. Again, if Man were not a living Creature, he would be

be either a piece of Wood, or a Stone. But he is neither Stone nor a Piece of Wood, for he has Life and moves of himself; therefore he is a Creature. If then he be a Creature, and that a Creature be a Dog, or a Bull, Man being a Creature is either a Dog or a Bull. And this is that sort of contention by Contrariety, where there is an Opportunity to Cavil, which *Plato* makes use of, not to assert any Opinions, but to refute those of other Men.

Induction by Consequence is twofold, the one demonstrating in part the question that is propounded in part. The other proving generally by the particular; the first is Rhetorical, the second Logical.

For example, the Question is, whether such a Person slew such a Man. The demonstration is, that he was apprehended with his Cloaths all Bloody about such a time. But the Rhetorical manner of Induction is this. For that Rhetoric is employed in Particulars, not, in Universals. For it does not enquire into Justice it self, but into the parts of Justice, or what things are particularly just. The other is Logical, and proves the General by the Particulars. As when the Question is whether the Soul be immortal, and whether there be any of the Deceased that are living?

ving? Which in his Book of the Soul is proved by a certain General, that Contraries are produced by Contraries, and the Universal is composed of certain Particulars, as when Sleep is composed out of Waking, or quite the contrary. Or the greater out of the less; or the less out of the greater; which sort of Argument he made use of to assert his own Sentiments. For as formerly in Tragedies the *Chorus* acted alone; afterwards *Thespis* brought in one more *Actor*, to give the Chorus some respite; after whom *Eschylus* added a Second, *Sophocles* a third, and so Tragedy was brought to Perfection. So Physical Arguments and discourses were employed at first about one single sort of Natural Philosophy; when *Socrates* came and made an Addition of Ethics, to which *Plato* added a third, which was Logic, and by that means brought Philosophy to its full perfection. However *Thrasylus* asserts, that he made use of the *Quadriloquie* of the *Tragedians* in most of his Dialogues. For there were four manners of Representation among the Tragedians, the *Dionysian*, *Lenean*, *Pan-Athenian* and *Chytian*; of which the fourth was Satyrical; and these four sorts of Representation were called the *Quadriloquie*, or the four sorts of Interlocution.

As for the number of Dialogues, which are

are acknowledged to be his, they are in all fifty six. His *Commonwealth*, is divided into ten Books, which is to be found almost entire in the Contradictions of *Protagoras*, as *Phavorinus* relates in his second Book of Universal History.

His Laws are divided into twelve Books, and his *Quadriloquies* are nine in number, his *Commonwealth*, making one Volume, and his Laws another. Now then his first *Quadriloquy* is that which comprehends the common Hypothesis, shewing what manner of Life, the Life of a Philosopher ought to be. Moreover he puts two Titles to every one of his Books, the one from the Name, the other from the Subject. And thus the first in this *Quadriloquie* is called *Euthyphron*, or of Sanctity; being a Dialogue written to try what he could do. The next is the defence of *Socrates*; the third *Crito*, concerning what is to be practised, a moral Dialogue, the fourth *Phaedo*, or concerning the Soul, a moral Dialogue also.

In the second *Quadriloquie*, the first is *Cratylus*, or concerning the truth of Words, a Logical Dialogue. The Politician. Of Kingly Government, Logical.

In the third *Quadriloquie*, preceeds *Parmenides*, of Ideas, Logical; in the next place, *Philebus*, of Pleasure, Moral. Then the

the *Symposium*, Of Love, Moral. Lastly, *Phaedrus*, of Good, Moral.

In the fourth *Quadriloquy*, *Alcibiades* is the first, Of the nature of Man, *Maientic*. The second *Alcibiades*, of Prayer, *Maientic*. *Hipparchus*, of the Love of Gain, Moral. *Anerastie*, or *Philosophy*, Moral.

The fifth Division begins with *Theages*, or of Wisdom *Maientic*, or for young Beginners; *Charmides*, of Frugality, for tryal of Parts. *Laches* of Fortitude, for young Beginners. *Lyfis* of Friendship, the same.

The sixth Division begins with *Euthydemus*, or the Contentious, Perswasive; *Protagoras*, or the *Sophister*, Demonstrative. *Gorgias*, of Rhetoric, Perswasive. *Meto*, of Vertue. *Peirastic*, for tryal of Skill.

In the seventh the two *Hippie* first appear, the first of Honesty, the second of Lying, both exhortative. *Ion* of the *Iliad* *Peirastic*. *Menexenus* or the *Epitaph-writer*, Moral.

In the eighth Division *Clitophon* shews it self first or the Exhorter, Moral. The *Commonwealth*, or of Justice, Civil. *Timens*, or of Nature, Philosophical. *Critias* or *Atlantius*, Moral.

In the ninth, *Minos* preceeds, or of Law, Civil.

Civil. The Laws, or of *making Laws*, Civil. *Epinomis*, or the *Philosopher*, Civil. Thirteen Epistles, all Moral: The one to *Aristodemus*; to *Archytas* two; to *Dionysius* four, to *Hermius*, *Erasmus*, and *Corryseus* one: to *Dio* one, to *Perdiccas* one, to *Leodamus* one, to the Relations of *Dio*, one.

This is the division of *Plato's* Writings, according to *Thrasylus*, which is agreed to by most. But others there are, among the rest, *Aristophanes* the Grammarian, who divides his Dialogues into *Trilogies*, after this manner; placing in the first his *Commonwealth*, *Timæus* and *Critias*. In the second his *Politician* *Sophistes*, and *Cratylus*. In the third, his *Laws*, *Minos* and *Epinomis*. In the fourth, *Theætetus*, *Euthymon*, and his *Defence*. In the fifth, *Phædo*, *Crito*, and his *Epistles*. The rest they put by themselves, and without any order, some beginning with his *Commonwealth*, as we have said. Others from his *Elder Alcibiades*, some from his *Theages*, some from his *Euthyphron*, others from his *Clitophon*; some from his *Timæus*; many from his *Phædrus*, some from his *Theætetus*, and some from his *Defence*.

As for the Dialogues which are attributed to *Plato*, but are beyond all Controversie none of his, they go about under the Inscriptions of *Mido* or *Hippostraphus*, *Erycias*, or *Erasistratus*, *Alcyon*, *Acephalus*,
or

or *Sisyphus*, *Axiochus*, *Phaues*, *Demodocus*, *Chelidon*, *Hebdome*, and *Epimenides*. Of these, that which bears the title of *Alcyon* is said to have been written by a certain Person whose name was *Leon*, as *Phavorinus* testifies in his fifth Book of Commentaries. He made use of various Names to preserve his Writings from being thumbed by rude and illiterate Readers. For he said that Wisdom was properly the knowledg of those things which were apprehended by the Understanding, and were truly existent, which was separated from the Body in the Contemplation of God and the Soul. Moreover he defin'd Wisdom and Philosophy to be an inbred desire of Divine or Heavenly Wisdom. But generally he took it for all sort of Skill and Knowledg; as when we call an *Artificer* a *Knowing Man*. He also makes use of the same words to signifie several things. Thus he makes use of the word *σαῦλον* to signify *Plain* or *Simple*, as in *Euripides*, thus speaking of *Hercules* in his *Lyfsmnius*.

Careless and * Plain, but for the most
part honest,
Who measured Wisdom still by Deeds, not
words,

* σαῦλον

What

What e're he said he meant——

The same word *παύλα* Plato frequently uses sometimes for *Honest*, sometimes for *Small*: tho' at other times he makes use of different words to signify one and the same thing. Thus he calls *Idea* sometimes *Genus*, sometimes *Species*, as also the Beginning, the Exemplar, and the Cause. Sometimes he expresses the same thing by contrary words. Thus he gives the Names of *Entity* and *Non Entity* to *Sensible*. *Entity*, because it is generated; *Non Entity*, because of its being subject to continual Change. Moreover he calls *Idea* that which never is moved, nor is permanent; *the same, one, and many*. And this he uses to do in several other things. As for his works, they require a threefold Exposition. First, what every one of the Subjects are that are discoursed of. Then the end of the Discourse; whether according to the first Intention, or in lieu of an Example, whether to assert or refute: and thirdly, whether rightly and truly said.

In the next place, in regard there are several marks and Characters affixed to his Books, let us take some account of *Them* also. The Letter X. is affixed to Sentences

tences and Figures, altogether according to the *Platonic* Custom. Double XX. to his peculiar Opinions, and Tenents. X' accented to his more polite and elegant Flourishes. Double accented X" to the Emendations of others. A little Dagger † accented, for the rejecting ridiculous Confutations. An *Antistigma* to shew the double use and transpositions of Writing. A small Half-Moon to shew the Context of the Philosophy. An *Asterisk* * to shew the Concurrence of Opinions. A Dagger, to denote a Confutation.

And thus much for the Notes and particular Marks, which he that desired to understand gave so much Money to his instructor, as *Antigonus* the *Carystian* relates in his Treatise concerning *Zeno*, late put forth.

As for his Opinions which he most fancied they were these. That the Soul was Immortal, and transmigrated into several Bodies, having its beginning from Number; but that the Beginning of the Body was Geometrical. He defined it to be the *Mea* of a Spirit altogether separate, moving it self, and consisting of three parts. That the Rational part was seated in the Head. That part which was subject to Passion and Anger in the Heart; and the Part which brought forth Desire and Concupiscence

Concupiscence, in the Navel and Liver, That it encompassed the one half of the Body all over in a circular Form, consisting of the Elements; and that being divided according to Harmonical Intervals, made two Semi-circles joined together, the innermost of which being divided into six Parts, made all the other seven Circles; and lay Diametrically to the Left side within: the other close to the side upon the Right: and therefore it was most predominant, as being but one. For the other was divided within; of which the one was of the *same*; and the rest of the *Other*: alledging this to be motion of the Soul; that of the Universe, and of the Planets; and that by means of the middle Segments holding Proportion with the Extrems, she comprehends all *Beings*, and adapts 'em together, as having the Principles of all things in her self according to Harmony. That Opinion arises from the Elevation of the Circle of the *Other*: Knowledge from the Elevation of the Circle of the *same*.

That there were two Beginnings of all Things, *God* and *Matter*; which he calls Intelligence, and nominates to be the Cause. That *Matter* is without form and immense; from the coalition and conjunction of Forms. That this *Matter* at first being

being hurried up and down without order, was at length rammass'd together into one Place, by the wise God, who deem'd Order more seemly than Disorder. That this existent Matter is divided into four Elements, Fire, Water, Air and Earth. Out of which, the World, and all things therein were Created; only that the Earth is immutable; believing it to be the cause of that Diversity of Forms, whereof it consists: for that the Forms of all other things are of the same kind, being all composed of one *Oblong Triangle*; tho' the Figure of the Earth be peculiar to it self: seeing the Figure of Fire is *Pyramidical*: the Air resembles an *Octaedron*, the Water an *Icosaedron*, but the Form of the Earth is Cubical. Which is the reason that the Earth never changes into *Them*, nor they into the Earth. However he denies every Element to be confin'd to its proper place: for that the Circular Motion by constraining and depressing to the Center, congregates the smaller, but separates the more bulky things; which is the reason that when they change their forms, they also change their Places.

That the World was Created single and one, and was made a sensible Being by the Creator; as being for its greater Ex-

cellency endued with Life; and as the most glorious of Fabricks proceeding from the best of Causes, and therefore but one, though not Infinite, because the Exemplar, by which it was Created, is but one.

That it is of a Spherical Figure, as being the Form of the Creator. For he encompasses the whole Creation, and the World contains all other Forms of all things. Moreover that it is smooth, without any other Circular Organ, as having no need of any such thing; farther, that the World is Immortal, because it cannot be dissolv'd again into God. But that God was the cause of the whole Creation, since only that which was good, could do good.

That the best of causes was also the cause of the Creation of Heaven. For that there could be no other cause of the most lovely part of the Creation than the best and most excellent of intelligible Beings; which is being certain that God himself is, and that the Heaven is also likest to him, as being the next that transcends in Beauty, there can be no Creature that it can resemble but only God.

That the World consists of Fire, Water, Air and Earth. Of Fire, to the end it might be visible. Of Earth, that it might be solid; of Air and Water, that

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it might not want Proportion. For solid things derive their Solidity from two *Mediums*, to the end the whole may be made *One*. But then it takes its proportion from all things, that so it may become perfect and incorruptible.

That time is the Image of Sempiternity, which always endures; but that time is the Circumrotation of the Heavens. For that Nights, and Days, and Months, &c. are but parts of Time: and therefore there could be no time without the nature of the World. That after the Creation of Time, were also Created the Sun, the Moon, and Planets; and that God kindl'd the Light of the Sun, that the number of the Hours might be manifest and certain, and that the Creatures might be capable to understand Number.

That the Moon moves above the Circle of the Earth, next to her the Sun, and over them the Planets. That they are all endued with Life, as being all consolidated by a Lively Motion.

That for the greater Perfection of the World being made like to the Intelligible Life, the nature of all Creatures was made, which the Earth enjoying, the Heavens also must of Necessity enjoy.

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That

That the Gods were for the most part of a fiery Substance.

That the various sorts of Living Creatures were divided into three distinct Kinds; such as lived in the Air, such as the Water nourished, and such as bred upon the Earth. But that the Earth was the Eldest of all the Deities in Heaven. The Structure of which was reared for the variation of Day and Night, and that the Earth being in the Center, is moved about the Center.

Now in regard he asserted two Causes, therefore he said some things were Diuturnal, others proceeded from the necessary Cause, those were Fire, Water, Earth and Air, not Elements exactly neither, but capable of Impression; which consisted of Triangles joined together, and would be resolved again into the same; and that the Elements from which they sprang, were the oblong Triangle, and the *Isoceles*. And these were the Beginnings and twofold Causes of all things, whose Exemplar and Pattern were God and Matter; which of Necessity must be void of Form, as all other Substances, capable of Impression. That the cause of these things was a necessary cause, which receiving the *Ideas*, begat the Substances, and was moved by the dissimilitude of its Power, and

and by its own Motion compelled those things that were moved by it, to move contrary to it.

That these Causes at first moved without any Order, but when the World began to be embellished, and adorn'd, they received their Symmetry and Order from God. For there were also two Causes before the Creation of Heaven, though very obscure and irregular, till the World was brought to Perfection: and then the Heaven was made of a Mixture, and Materials chosen out of all Existences then Created.

He held that God and the Soul were Immaterial; for that as being such and no otherwise, it could be free from Corruption and Perturbation. And for *Ideas* he supposes 'em to be certain Principles and Causes that such and such things are by Nature what they are.

Concerning Good and Evil, his Tenents were these, that the End was to be like God. That vertue was sufficient to render Life happy; though it wanted these Utensils of the Body, as Health, Strength, quickness of the Senses, and the like; or the exterior advantages of Wealth, Nobility, Honour, &c. For that without these, a wise and vertuous Man might be happy; moreover he may be admitted

to the Government, he may Marry, and he will be sure to observe the Laws; besides he will make as wholesome Laws for the Benefit of his Country, according to the utmost of his Ability, unless the perverseness of the People frustrate his good Intentions.

He held that the Gods took Care of human Affairs, and that there were also *Demons* or Spirits.

He first design'd the Notion of Honesty to be that which is contiguous to laudable, rational, profitable and seemly, as they are imprinted by Nature, and taken so to be.

He also discoursed of the truth of Words; and may be said to have been the first that had the true Art of putting and answering Questions, as being his continual Practice.

Moreover in his Dialogues, he allowed the Justice of God to be a Law; to the end he might render his Perswasions to Justice the more prevalent, and prevent the Punishment of Evil-Doers after Death. Which was the Reason that he was look'd upon as fabulous and trivial by some Persons, while he intermixed in his Works such Stories as those, as if the uncertainty of what should happen after Death, would be a means to deter Men from injustice and injury.

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His distribution of things, as *Aristotle* affirms, was after this manner.

Of Blessings, said he, or enjoyments, some are of the Mind, others of the Body, others Extrinsiccal.

Justice, Prudence, Frugality, &c. he plac'd in the Mind: Beauty, Health, and Strength, in the Body. Riches, Friends, and Prosperity of our Country, he numbred among external Happineses; and thus he asserted three sorts of Blessings.

He also divided Friendship into three sorts, Natural, Sociable, and Hospitable. Natural, the Friendship of Parents to their Children, and Kindred one to another, of which also other Living Creatures participate.

Sociable, is that which Custom and Converse begets, where there is no tie of Consanguinity, such as that between *Py-lades* and *Orestes*.

Hospitable, is that which we shew to Strangers, being induc'd thereto either by Letters of Recommendation, or some secret Sympathy of Disposition; to which some add a fourth, which is *Amorous* Friendship.

As for the Forms of Civil Government, he allowed five sorts, *Democratical*, *Aristocratical*, *Oligarchical*, *Regal*, and *Tyrannical*.

Demo-

Democratical is where the Multitude have the Power in their hands, and chuse Magistrates, and make their own Laws. *Aristocracy*, where neither the Rich, nor the Poor, nor the Noble, but they who are the most Just and Vertuous, and consequently the Best.

Oligarchy is where the Magistrates are Elected by their Estates; for the Rich are fewer by much than the Poor.

Regal Government is either according to the Law, or by Succession. The Kingdom of the *Carthaginians* is a Kingdom according to Law, (for it is Political) but that of the *Lacedemonians* by Succession.

Tyranny is that when the People are govern'd by force and constraint of one single Person against their wills.

He asserted also three sorts of Justice. The one that related to the Gods, the other to Men, the third to the Deceased.

For they that Sacrifice according to the Law, and are careful in Observance of Religious Ceremonies are Just and Pious toward the Gods.

They who pay their Debts, and deliver up their Trusts, are just toward Men: And they that take care of the Monuments of their Predecessors, and pay their Funeral Duties to their Friends, are just to the Deceased.

He

He also asserted three sorts of Knowledge. The one relating to Trade and Manufacture, the other Speculative, the other Practical. In the first are included Carpenters, Shipwrights, and the like, professing a Craft or Trade.

To Practical he refer'd the Art of well governing, neat piping or playing upon the Harp; which all consist in practice, their labour producing nothing to the Eye, of any piece of workmanship wrought to perfection and shape: Only the one Pipes, the other plays on the Harp, and the other manages the Government. But Geometry, Music, Astrology, &c. are contemplative Sciences: For they neither act nor practise, but the Geometrist contemplates the Proportion of Lines one to another. The Musician contemplates Sounds: And the Astronomer contemplates the Stars and the Heavens.

Physic he divided into five sorts. *Pharmacutic*, *Chirurgical*, *Dietetic*, *Nesogenetic*, and *Boethetic*.

The *Pharmacutic* employs it self in the study of Druggs, and composition of Medicaments.

The *Chirurgical* cures by manual Operation, as cutting, cupping and burning.

The *Dietetic*, prescribes the Laws of Diet.

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The *Noſognomonic* enquires into the nature of Diſeaſes.

And the *Boſthetic*, becauſe it gives preſent eaſe, is that which by powerful Remedies ſpeedily expels the Diſtemper.

He makes the Law to be twofold, the one written, the other not written: That Laws by which we govern in Commonwealths, are committed to writing: The other is imprinted in our hearts by Cuſtom and Nature, as that we ought not to walk naked in the Market-place, nor wear Womens Apparel. For no written Law prohibits theſe things; only they are Undecencies which the Law of nature forbids.

Orations he divided into five ſorts: Of which the one was nam'd *Political*, and made uſe of in public Aſſemblies by thoſe that manag'd the public Affairs. The next were thoſe that were ſtudy'd by Rhetoricians, in Demonſtrations, Encouragements, Accuſations, to Commend or Viſe; which was call'd *Oratory*. The third which private Perſons us'd in their diſcourſes one among another. A fourth which was known by the name of *Logical*, us'd in ſhort Diſputes by way of Questions and Answers. And the fifth was that, whereby Tradesmen and Artiſts expreſs'd themſelves one to another.

Muſic

Muſic he divided into three kinds, *Vocal*, *Vocal* and *Instrumental* together, and *Instrumental* alone.

Nobility he divided into four kinds, In the firſt place he call'd thoſe Noble who were deſcended from Parents Illuſtrious, Juſt and Vertuous. In the next, thoſe that were the Off-ſpring of Princes and Potentates. In the third place ſuch as ſprung from Parents ennobled by their Atchievements in War, or other famous Acts. The fourth ſort, and thoſe the moſt Illuſtrious and Noble above all the reſt, that render'd themſelves famous by their Courage, their Vertue, Magnanimity, and their perfect Probity and Integrity.

Beauty, he ſaid, was threefold: The one laudable in it ſelf, as the Symmetry of Lineaments and Lovelineſs of Aſpect: A ſecond for uſe, which appear'd in the Ornamental part of Building and Furniture of a Houſe, not only graceful to the Eye, but proper for Accommodation. The third had reference to the Laws, and the Studies to which we apply'd our ſelves: For in either there was both Majeſty, and Benefit.

The Soul he alſo aſſerted to conſiſt of three parts, Reason, Appetite, and Paſſion. The one was the Seat of Counſel, Thought,

Thought, Concupiscence, &c. The second was the cause of Concupiscence, Hunger, Thirst, and desire of Generation. The third was the fountain of Confidence, Pleasure, Grief, Anger, &c. Of perfect Vertue he describ'd four sorts. The first *Prudence*, the second *Justice*, the next *Fortitude*, the fourth *Temperance*.

Prudence taught us the true Management of all our actions.

Justice instructed us to be upright and sincere in our dealings and converse.

Fortitude inspir'd into us the scorn and contempt of danger.

Temperance preserv'd us from being overcome by our desires, and enslav'd to our pleasures, teaching us to lead our lives according to the Dictates of Modesty and Sobriety.

Magistracy he divides into five sorts, *Partial*, *Natural*, *Customary*, *Successive* and *Violent*.

Magistrates that bear sway in Commonwealths, if they be chosen by the People, rule according to Law. According to Nature, where only the Male Sex is admitted to Govern; and that is to be seen not only among Men, but among Beasts, that are guided only by Nature's Instinct. Customary Rule is the Government of School-

School-Masters and Tutors over Children and Pupils. Successive is like that of the *Macedonian* Kings, who claim their Right to the Crown as being descended from such a Line. And such is the Supreme Magistracy among the *Macedonians*, who are govern'd by Kings that derive their Pedigree from such an Original. But a Violent Magistracy is that which forces the People to subjection against their Wills.

He divided Rhetorick into six parts. For when an Orator urges the undertaking a War, or the assisting of a Confederate, this is call'd *Exhortation*.

When they admonish us not to go to War, but to live at peace and quiet, that is call'd a *Dehortation*.

When he complains that such a person has receiv'd an injury from another, and shews the Aggressors to have been the occasion of many mischiefs, this is call'd *Accusation*.

When he apologizes for a Man, and sets forth that he never did any act of Injustice, or any other ill thing, this is call'd *making a Defence*.

When he declares a Man to be a Person of Integrity, and commends him for his Vertue, this is call'd an *Encomium*.

Lastly,

Lastly, when he demonstrates and displays the Vices and Lewdness of another Person, this is *Discommendation* or *Dispraise*.

In speaking Truth, he said four things were to be consider'd: What it behoves us to speak; how much; to whom, and when.

What it behoves us to speak, is only that which we think may be profitable, and useful, as well to the Speaker as the Hearer.

As to how much; not more than was requisite, nor less than was sufficient.

As to whom we were to speak; if it were to our Seniors that had been tardy, such words became us as were proper to be spoken to persons of their Age. If to our Juniors, we might be bold to take a greater liberty.

As to the Season when? neither too soon, nor too late; in regard there was nothing more ridiculous than to speak out of Season.

Beneficence he said, was fourfold: for that kindneses were to be done either with our money, with our Bodies, with our Skill, or with our Words.

With our Money, when we relieve the pinching necessities of those that are in want.

With

With our Bodies, when we protect and defend the less able from violence and mischiefs offer'd to their Persons.

With our Skill, when we instruct the Ignorant, cure the Sick, or put a Man in a way to get a Livelihood.

With our Words, when a Man is question'd for his life, and another procures his pardon by speaking in his behalf; or gets him acquitted by the force of his Eloquence.

He affirm'd, That business was brought to an end four ways; either Legally, as when a Decree is confirm'd and establish'd by Law:

Or according to Nature, and thus the days, the hours, and years come to an end:

Or Artificially, as when an Architect has finish'd a House; or a Ship-wright has done building a Ship:

Or Accidentally; as when a thing comes to pass, otherwise than we expected.

Power he divided also into four kinds; of which one had relation to the Mind, as ability to Think, to Meditate, to Invent, &c.

The second in reference to the strength of Body; as a power to walk, to strike, to give and receive, &c.

The third, when we are Potent in Military Forces, and wealthy in Money,

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which

which enables us for great undertakings. And therefore he that abounds with Men and Riches, is call'd a Potent Prince.

The fourth sort of Power, is to be able to do or suffer well or ill : And thus we have a power to live in health, to be taught, to sing or play, and the like.

He made Humanity to be threefold : The first consisting in Salutation and Complements, as when a Man meeting another salutes him kindly, and freely gives him his right hand.

The second sort is, when we compassionately relieve the distressed in their Afflictions.

The third sort consists in Feasting and Invitations, and cordial Entertainments.

He numbred five sorts of Felicity. The first happiness and success in Counsel.

The second, vigour of Mind and Body, sound judgment and strength of Body.

The third, Success and Prosperity in our Undertakings.

The fourth, Precedency in Glory, Honour and Authority among Men.

The fifth, Affluence of Wealth, and all other accommodations of Life.

That sound and wholesome counsel sprang from Learning and Experience : Vigour of Mind and Body from a sound constitution of health, and perfection in the

the members, as sharpness of Sight, quickness of Hearing, &c.

Prosperity proceeds from hence, That a wise Man considers what he has to do, before he puts his designs in Execution.

That Fame and Glory flow'd from the Opinion of Men.

That Plenty consisted in the abundance of all things useful and requisite for Human Life, so as to be able to entertain his Friends, and to be magnificent and liberal in all his Actions : And these Felicities whoever enjoy'd, might be said to be perfectly happy.

The Arts he divided into three sorts ; of which some were employ'd in the working of Metals, and squaring of Timber, and generally in the preparation of Materials.

The second sort of Arts are such as frame and shape these Materials ; as the Smith forges Arms out of Iron ; and the Musical Artist, Pipes and Harps out of Wood. The third sort of Arts, are proper to those that have learn'd the use of what the others make ; Thus the Art of Horsemanship, makes use of Bridles ; the Art of War, of Arms ; and Music of Pipes and Harps.

He reckon'd that the signification of Good might be apply'd four ways.

First, We call him a good Man, who is endu'd with Vertue.

In the next place we deem Vertue it self, and Justice to be good things.

Thirdly, We account Food, Exercise, and Physick, to be good things.

In the fourth place, as when we say a good Actor, a good Lutinist, a good Singer.

Many things he affirm'd to be good, others to be evil; and other things to be sometimes good, sometimes bad.

Evil things were such as were absolutely hurtful, as Intemperance, Madness, Iniquity, and the like. Things to be desired were such as were contrary to these. Things good or bad were *Walking, Sitting, Feeding*, which sometimes did good, sometimes harm.

Equity and moderation in the Law he alledged to be threefold. For first if the Laws were just, they were to be deem'd equal. Secondly, when the People were careful to observe the Laws as they were establish'd. Thirdly, if the Commonwealth were rightly govern'd, without written Laws, according to the Customs and Manners of the People.

Irregularity also he distinguish'd in the same manner, first, if such Laws were established as were prejudicial both to the Natives and Foreigners. Secondly, if the
People

People refus'd to obey the settl'd Constitutions. And thirdly, where there was no Law at all.

Contraries he made to be threefold: First, good things are said to be contrary to evil, as Justice to Injustice, Prudence to Folly.

In the second place; when bad is contrary to evil. Thus Prodigality is contrary to Penuriousness; and unjust Punishment, to unjust Impunity.

Thirdly, when there is a contrariety between things neither good nor bad. As Poverty and Riches; for neither are good in themselves, yet contrary one to another. In like manner, Ponderosity and Levity, swift and slow, black and white, which are all neither good nor bad, yet contrary to each other.

Of good things he averr'd three sorts; of which some were to be acquired; some of which we might partake; and others existent.

The good things which might be acquired were Justice, Health, &c.

The second sort were such things as could not be acquired, yet of which we might be made partakers. Thus it was impossible to attain the real Good it self, yet was it not impossible to enjoy the Communication of Good.

The third sort were such things as were existent ; which we could neither possess, nor participate, and yet the thing ought to be. Thus a Man ought to be Just, to be Honest, &c. Which are things that a Man can neither enjoy nor communicate ; only it is sufficient for a Man to be Honest, and Just.

Counsel also he alledged to be threefold, as being taken from the time past, the time present, and the time to come.

The time Past affords us Examples, when we consider what the *Lacedaemonians* suffer'd through their over Confidence : what they bravely acted, for our Imitation.

The Present Time admonishes us to consider the Decay of the City Walls ; the faint-heartedness and present dismay of the People, and the scarcity of Provisions.

The Future puts us in mind to beware of violating the Priviledges of Ambassadors to the dishonour of Greece.

The Voice he said was either *Animate*, or *Inanimate*.

Animate, were the several Cries, Bellowings, and Howlings of living Creatures.

Inanimate were the various sounds of things Inanimate, thumping and knocking one against the other.

Ani.

Animate he divided into *Articulate*, such as was the Speech of Men ; and *Inarticulate*, such as were the several noises of Mute Creatures.

Of all *Beings*, some he said were subject to division, others were not to be divided. And of those things that might be divided some consisted of *similar*, some of *dissimilar* parts.

As for those things that do not admit of division, they are simple, unmixt, without any composition at all ; as an Unite, a Point, a Sound.

But those things which are subject to be divided, are compounded, as Syllables, Consonants, Animals, Water and Gold.

Similar things are such as are composed of like Parts, and of which the Whole differs not from the Part, but in Bulk or Quantity : As Water and Gold.

Dissimilars are such as consist of Parts that are unlike, as a *House*, &c.

Some things also he defin'd to be such things as needed no farther interpretation, than only the bare naming, to make us understand what they were, as a *Man*, a *Horse*, and so of all other Creatures.

Other things there were that could not be understood without an Additional Interpretation ; as Better than, Bigger than, Fairer than ; For Better is Better than

than that which is Worse. Bigger, is Bigger than that which is Less, and so of the rest. And thus he divided the first *Genus's* of things according to *Aristotle*.

There were also besides our famous *Plato*, several others of the same name.

One that was a Philosopher likewise, and born at *Rhodes*, the Disciple of *Pythagoras*, as *Seleucus* the Grammarian records in his Treatise of Philosophy; another that was a *Peripatetic*, and the Disciple of *Aristotle*: And one more, the Son of *Praxiphanes*, a Comic Poet, that wrote after the Ancient manner of freedom without respect of Persons, in imitation of *Aristophanes*.

The End of the Third Book.

Diogenes Laertius,

Containing the

Lives, Opinions, and Apothegms

Of the most Famous

PHILOSOPHERS.

The Fourth Book,

Translated from the Greek by J. Philips, Gent.

The LIFE of

SPEUSIPPUS.

THUS have we, to the utmost of our power, made a true and faithful Collection of whatever has occur'd to our Enquiry concerning the Life of *Plato*.

To him succeeded *Speusippus* an *Athenian*, the Son of *Eurymedon*, and *Potone* the Sister of *Plato*, born in the Village of *Myrchinusum*. He govern'd *Plato's* School for

for eight years together, beginning from the hundred and eighth *Olympiad*. He plac'd the Statues of the Graces also in the School, which was erected by *Plato* in the Academy. He likewise persever'd in the same Opinions with *Plato*, but differed in his Manners. For he was hasty, and addicted to pleasure: Therefore it is reported of him, that in his Passion he threw a little whelp into a Well, and that to indulge his pleasure, he made a Journey into *Macedonia*, to be present at the Nuptials of *Cassander*. He is also said to have been a hearer of *Plato's* the Disciples *Lasthenia* the Prophetess, and *Axiothea* the *Phliasian*. Whence it happen'd that *Dionysius* thus derides him; *And we may learn Philosophy from thy Female Arcadian Disciple*. And in another place, *Plato* taught for nothing all that came to his house, but thou exactest pay, and scrap'st as well from the unwilling as the willing. He was the first, according to *Diodorus* in his first Book of Commentaries, who first sought out for what was common in all Arts and Sciences, and as far as could be done, joyn'd 'em together, and made 'em agree one with another. He likewise first divulg'd those things called *Mysteries* by *Isocrates*, as *Cicero* affirms: And was the first that invented

vented the way of making Wicker Baskets, and such like hollow Utensils compos'd of Twigs. At length finding his Body consum'd by a Palsey, he sent for *Xenocrates*, desiring him to come and succeed him in his School. While he was in this condition, it is reported that being carry'd in a little Chariot to the Academy, he met *Diogenes*, whom after he had saluted with the usual complement, of, *I am glad to see you well*. The other reply'd, *But I wbn't wish you well, that can endure a life so miserable*. At last wasted with old age, such was his despair and discontent, that of his own accord he put an end to his irksom Life. However *Plutarch*, in his Life of *Lyfander* and *Sylla*, reports that he was all over-run with Lice: for he was of an infirm and loose Constitution, according to the Report of *Timotheus* in his Book of Lives.

To a rich Man that lov'd a deform'd Woman, he is said to have given this rebuke: *What need hast thou of such a Dowdy as this? For I'll procure thee a far handsomer for ten Talents*.

He left behind him a great number of Commentaries, and several Dialogues; among which is that of *Aristippus* the *Cyrenean*. Of Riches, one; Of Pleasure, one; Of Justice, one; Of Philosophy, one: Of Friend-

Friendship, one : Of the *Gods*, one : The *Philosopher*, one : To *Cephalus*, one : *Cleomachus*, or *Lysias*, one : The *Citizen*, one : Of the *Soul*, one : To *Gryllus*, one : *Aristippus*, one : The *Probation of Arts*, one : *Dialogues* by way of *Commentary*, one : *Ten Dialogues* relating to things alike in business. *Divisions* and *Propositions* relating to things alike. Concerning the *Kinds* and *Forms of Examples* : To *Amartyrus* : The *Eucomium of Plato* : *Epistles to Dio, Dionysius, and Philip* : Concerning the making of *Laws, Mathematicus, Mandryboulus, Lysias* : *Definitions* : The *Order of Commentaries* : Of *Verses* an infinite number. To all which *Simonides* adds some *Histories*, wherein he has set down the *Lives of Bion, and Dio*. And *Phavorinus* reports in his *Second Book of Commentaries*, how that *Aristotle* bought all his *Books* for three *Talents*. There was also another *Spensippus*, a *Physician*, *Herophilus* of *Alexandria*.

T H E

The LIFE of
XENOCRATES.

Xenocrates, the Son of *Agathenor*, a *Chalcedonian*, from his very youth was a great admirer and hearer of *Plato* ; nor would he leave him when he travelled into *Sicily*. He was naturally dull, and blockish ; insomuch that *Plato* was wont to say, when he compar'd him with *Aristotle*, That the one wanted a *Spur*, and the other a *Bridle* : And at other times, To what a Horse what an Ass do I joyn ! As to other things, *Xenocrates* was very grave in his gate, and sower-look'd ; insomuch that *Plato* would several times cry out to him, *Xenocrates*, go and sacrifice to the *Graces*.

He liv'd in the *Academy* for the most part : But if at any time he went into the *City*, the *Rabble* of loose and *Harlotry* People would still gather about him, to molest and affront him as he passed along. *Phryne* also, the famous *Curtezian*, having a mind to try her temptations upon him, to that purpose pretended to be pursu'd, and flying to his little house for shelter, was by him let in, meerly

ly in compassion : After that, perceiving there was but one little Bed, she desir'd him to let her have part of it, which he readily granted : But after she made use of all her allurements, she was forc'd to return as she came, telling those that ask'd her how she had sped, that she had lain with a Statue, not with a Man. Some there are who report, that certain of his Scholars put *Lais* to Bed to him ; but that he was so chaste that he would suffer himself to be cut and burnt about the Privities, to prevent venereal Insurrections.

He was faithful of his word, even to admiration ; so that the *Athenians* gave him alone that liberty of delivering his testimony unsworn, which was not allow'd to any other of what degree or quality soever.

He was also a person of great Frugality ; so that when *Alexander* gave him a large sum of Money, he only accepted of three thousand Atticks, and return'd the rest, with these words, *That he had need of more, who had more to maintain*. And as for another Sum, sent him by *Antipater*, he would not so much as touch it, as *Myrenianus* witnesses in his *Similes*. Another time, being presented with a Crown of Gold by some of *Dionysius's* Favourites, for bearing up briskly at a Drink-

Drinking Match ; when he was gone out of doors, he laid it before the Statue of *Mercury*, where he was wont only to deposit Garlands of Flowers before.

It is also reported of him, that being sent with others on an Embassy to *Philip*, when all the rest, suffering themselves to be mollify'd by the King's Presents, both accepted of his Invitation, and held private Conferences with him, he would neither do one, nor t'other : Neither indeed was it for *Philip's* interest to admit him. Wherefore when the Ambassadors return'd to *Athens*, they complain'd *Xenocrates* had done 'em no Service, upon which the Senate was ready to have fin'd him. But being inform'd by himself, when he came to plead in his own justification, how much it behov'd 'em at that time, more than ever, to take care of the City, in regard that *Philip* had corrupted his Accusers already, but could never bring him over to his Designs ; then they gave him double honour. And *Philip* himself afterwards confess'd, that of all the Ambassadors that were sent to his Court, only *Xenocrates* was the Person whom no Gold could dazzle.

Another time being sent Ambassador to *Antipater* for the Redemption of the *Athenian* Captives, taken in the *Lamiae* War,

War, and invited by the Prince to a Banquet, he return'd him these Verses in answer,

*O Circe, thy allurements tempt in vain
The Man whose Vertue prudent thoughts sustain;
For who can come with pleasure to a Feast,
Before he see his Captive Friends releas'd.*

Which was so well taken by the Prince, that he presently order'd all the Captives their liberty.

Another time a Sparrow being pursu'd by a Hawk, flew into his Bosom, where he secur'd the Bird, saying withal, *That it was not generous to betray a Suppliant.*

Being sharply reprimanded by Bion, he would make him no return, saying, *That Tragedy when injur'd by Comedy, never vouchsafed her any answer.*

To one, who neither understanding Music, Geometry, nor Astronomy, would yet frequent his School, *Be gone,* (said he) *for thou want'st the supports of Philosophy.* Others report that he thus reprov'd him, *For this is no place to hatchel Wooll in.*

Dionysius threatening Plato in these words, *Some body will take off thy head;* Xenocrates being present, and shewing his own, *No body* (said he) *before he take off this.*

Farther

Farther they report of him, that *Antipater* coming to *Athens*, and saluting him, he return'd no answer to the Prince, until he had finish'd the discourse which he had begun.

Lastly, being a great contemner of Pomp, and Vain-glory, many times he spent the day time in Contemplation, and dedicated one hour particularly to Silence.

The most of the Commentaries, proverbial Verses, and Exhortations which he left behind him were these. Of *Nature*, six Books: Of *Philosophy*, six: Of *Riches*, one: Of *Arts*, one: Of *Infinity*, one: Of a *Boy*, one: Of *Continency*, one: Of *Profitable*, one: Of a *Freeman*, One: Of *Death*, one: Of *Voluntary Acts*, one: Of *Friendship*, two: Of *Writing*, one: Of *Memory*, one: Of *Modesty*, one: Of *Contrary*, two: Of *Felicity*, two: Of a *Lye*, one: One inscrib'd, *Callicles*: Of *Prudence*, two: One *Oeconomic*: Of *Frugality*, one: Of the *Power of the Law*, one: Of a *Common-wealth*, one: Of *Sanctity*, one: *That Vertue is subject to Treachery*, one: Of *that which is*, one: Of *Fate*, one: Of *Perturbations*, one: Of *Lives*, one: Of *Concord*, one: Of *Disciples*, one: Of *Justice*, one: Of *Vertue*, two: Of *Species*, one: Of *Pleasure*, two: Of *Life*, one:

T

Of

Of Knowledge, one : One Political : Of Fortitude, one : Of the Number, one : Of Idea's, one : Of Art, one : Of the Gods, two : Of the Soul, two : Of Skill, one : One call'd Parmenides : Archodemus, or of Justice, one : Of Good, one : Of those things that belong to the mind, eight : A solution of those things that happen to discourse, one : Of Natural Hearing, six : One entitl'd, *Κεφάλαιον*, or the Head : Of Kinds and Species, one : Pythagorics, one : Solution, two : Divisions, eight : Books of Positions, thirty three : Of the study and practice of Discourse, fourteen. After this fifteen Books, and sixteen more. Of Logical Instructions concerning reading, six : Of things relating to the Mind, other two Books : Of Geometricians, five Books : Of Commentaries, one : Of Contraries, one : Of Numbers, one : Of the Theory of Numbers, one : Of Intervals, one : Of those things that belong to Astrology, six : Elements to Alexander concerning Rule, four : To Arybas : To Ephestion : Of Geometry, 345 Verses.

Nevertheless, as great a person as he was, the Athenians sold him once, thinking to break his heart by Exilement. He was bought by Demetrius Phalereus, who sav'd up the matter between both, to their satisfaction, by restoring Xenocrates to

to his liberty, and ordering the Athenians to receive their Exile. This is recorded by Myronianus the Amastrian, in the first of his *Historical similar Chapters*.

He succeeded Speusippus, and govern'd his School five and twenty years ; beginning, under Lysimachus, in the second year of the 110th. Olympiad.

He dy'd in the night-time, stumbling at a Platter, in the fourscore and second year of his age : Whose death produc'd these following Lines of ours.

Xenocrates, so learned and so grave,
Mark what a strange Fate brought him to his Grave,
'Twas late and dark, and in his way a Platter :

Now whether toapt or sober, 'tis no matter,
But, stumbling, down he fell, and broke his forehead ;
And what was yet far more to be deplored,
Depriv'd of time to speak, he only groan'd,
His Soul abhorring such a Scullion wound.

There were five others of the same name ; the first very ancient, and both a Kinsman to the forementioned Philosopher, and his Fellow-Citizen. There goes about in public a Poem of his Entitl'd *Arfinoetica*, upon Arfinoe deceas'd.

Another a Philosopher, and a writer of Elegies, but little taken notice of. For so it happens that Poets endeavouring to write in Prose, fortunately succeed; but writers of Prose when they give themselves to Poetry, unhappily falter. And the reason is, because the one is the Gift of Nature, the other the Toyl of Art. The other was a Statuary; and the last, by the testimony of *Aristoxenes*, a Writer of *Odes*.

The LIFE of

P O L E M O.

Polemo, an *Athenian*, the Son of *Philstratus*, and born in the Village called *Oeta*, when he was a young Man, was so dissolute and profuse, that it was his custom to carry summs of Money along with him where-ever he went, that he might be provided still with sufficient supplies for the satisfaction of his pleasures. Nay, he would hide his money up and down in holes and corners of the streets; in so much that some of his Cash was found in the Academy, near a certain Pillar, laid there to be ready when he had occasion to

to fetch it for his private uses. Now it happen'd that one time among the rest, as had been agreed between him and his companions, in the height of their Carousing, that in a drunken frolick, with his Garland upon his head, he brake into *Xenocrates's* School: Who nothing disturb'd at the rudeness of such Roysters, pursu'd his discourse, which then fell out to be concerning Temperance, the more vigorously. And this Oration it was, which so prevail'd at first upon the list'ning Debauchee, that stopping the Career of his Extravagance; at length he became quite reclaim'd. And such were the effects of his laborious and industrious studies, that he surpass'd all others, and himself succeeded in the School, beginning from the hundred and sixteenth Olympiad.

Antigonus Carysthins, in his Lives, reports, That his Father was one of the chief Men of the City, and one that bred up Horses for the Chariot: And that *Polemo* fled from the severe Sentence of Justice, being prosecuted by his Wife for his addiction to Male-Venery.

In the first years that he fell to his studies, he acquir'd such a constancy of Habit and Aspect, that it became unalterable; neither did he ever change his voice.

voice. Which were the reasons that *Crantor* so highly admir'd him. Hence it was that being bit in the Heel by a mad Dog, he never so much as chang'd colour : And that at another time, a great uproar happening in the City, and understanding what was the matter, he stood undaunted like one that had been unconcern'd ; nor could the Theatre at any time move him to Joy, Anger, or Compassion. So that when *Nicostratus*, furnam'd *Clytemnestra*, told a lamentable story to him and *Crates* ; that which mov'd the latter, nothing affected him, who all the while persever'd in an equal temper, as though he had not heard him. And indeed he was altogether just such another, as *Melanthius* the Painter describes in his Treatise of Painting. For he says that there is a certain Pride and Moroseness that ought to accompany a Man's Actions as well as his Manners. And it was the saying of *Polemo*, that it behov'd Men to exercise themselves in *Things*, and not in *Logical Speculations*, which is but labouring, and as it were drinking up some little pleasing Science whereby they become admir'd for the subtilty of some particular questions, but shew themselves most opposite in their affections. And therefore as he was civil

and affable, so was he no less resolutely constant ; and he avoided that which *Aristophanes* writes concerning *Euripides*, when he gives him the Nick-names of *Oxotes*, and *Stilpho*, who no doubt weretwo cross-grain'd, stingy, vinegar-condition'd fellows, well known at that time. For he never sat when he return'd his Answers to the Questions that were propounded to him, but always walking.

Polemo therefore for his extraordinary generosity was highly honour'd in his City. Nor did he wander out of the way neither, but remain'd in the Garden, where his Pupils making up little sheds, lodg'd near the *Museum*, and the *Cloister*.

Indeed *Polemo* seems in every thing to emulate *Xenocrates*, and to have had a great love for him, as *Aristippus* witnesses in his fourth Book of the *Ancient Delights*. For which reason he always took an occasion to talk of his Innocency and Sincerity, and had appropriated to himself his resolution and gravity, affecting, as it were, a kind of *Dorick* Government of himself.

He was a great admirer of *Sophocles*, especially in those places where some surly Maltiff (according to the Taunts of the Comedian) seem'd to have assisted

him in the composition of his Verses, and where (according to the relation of *Phrynicus*) he did not towre in lofty swelling Language, but flow'd in a smooth and placid Style. And therefore he was wont to call *Homer*, *Epic Sophocles*, and *Sophocles*, *Tragic Homer*.

He dy'd, well stricken in years, of Consumption, leaving not a few Writings and Commentaries behind him. Upon whom we made the following Lines.

*Know'st thou not, Passenger, already?—no—
Then sickness here has hid fam'd Polemo—
For my part I believe ye, Sir,—for why?
Diseases never spare Philosophy—
'Tis true—but this Ple tell ye for your comfort,
Though his dry Bones ly here, his Soul is run
for't;
And whither think'st thou? To the starry
Spheres:
Let Death and Sickness now go shake their
Ears.*

The LIFE of

C R A T E S.

CRATES, the Son of *Antigenes*, of the *Thriasian* Tribe, was both a Hearer, and Lover of *Polemo*, and succeeded him in his School, and profited in such a manner mutually together, so that living, they not only followed the same studies, but to their very last gasps they liv'd alike one to another, and being dead were buried in the same Tomb. Whence *Antagoras* made the following lines upon both.

*Stranger, who e're thou art, that passest by,
Within this Tomb a noble pair doth lye;
The Holy Crates, and Great Polemo;
From whose sweet Lips such Sacred Love did
flow:
Whose Lives in Wisdom so serenely bright,
Shon forth to give succeeding Ages light.
Both equal in their praise, both equal friends,
Both liv'd alike, and both had equal ends.*

Hence it was, that *Arcefilaus* when he left *Theophrastus* to associate with them, is reported to have said, that they were
either

either certain Deities, or the remainders of the Golden Age. For they were neither of 'em lovers of Popularity, nor did they covet vulgar Applause; but rather it might be said of them, as *Dionysiodorus* the Musitian was wont to boast of himself, That never any of his Compositions were to be heard at your public Meetings like those of *Ismenius*.

Antigonus reports that he was wont of ten to Sup at *Crantor's* House; *Arcefilaus* and they two being all three inseparable Cronies. Farther he adds, that *Arcefilaus* and *Crantor* liv'd together; and that *Polemo* liv'd with *Crates* and *Lysclides*, another of their Country-men; *Crates* being particularly belov'd by *Polemo*, and *Arcefilaus* having a peculiar friendship for *Crantor*.

As for *Crates*, when he dy'd (as *Apollo-dorus* relates in his third Book of Chronicles) he left several Books behind him, some Philosophical, some concerning Comedy; also several popular Orations, and some in relation to Embassies. He had also several Disciples of great note: Of which number was *Arcefilaus*; of whom more hereafter; together with *Bio*, and *Borysthenites*; and lastly *Theodorus*, the Author of the *Theodoric* Sect. Of whom next after *Arcefilaus*.

There

There were in all ten that carry'd the name of *Crates*. The first a writer of Ancient Comedy: The second, a Trallian Rhetorician, of the family of *Isocrates*. The third, an Engineer that serv'd under *Alexander* in his Wars. The fourth, a Cynic. The fifth, a *Peripatetic*. The sixth an *Academic*, of whom already. The seventh a Grammarian. The eighth, a Geometrician. The ninth an Epigrammatist. The tenth, of *Tarsus*, an Academic Philosopher also.

The LIFE of

CRANTOR.

CRANTOR, of the City of *Soli*, being in great honour among his own Citizens, went to *Athens*, and there became a hearer of *Xenocrates*, and a fellow Student with *Polemo*.

He left behind him Verses amounting to thirty thousand; of which there are some who ascribe a good number to *Arcefilaus*.

It is reported, that being asked wherefore he was so strangely addicted to *Polemo*, he should answer, because he never heard

heard any Man speak more acutely, nor more gravely.

Finding himself not well, he retir'd to the *Asclepianum*, and there resided for his health. At what time there flock'd to him Disciples from all parts, believing that sickness was not the cause of his retirement, but that he did it out of a resolution to set up a School there. Among the rest came *Arcefilaus*, desirous to be by him recommended to *Polemo*, though no man more his friend than *Crantor* himself. Which request he was so far from taking ill, that when he recovered, he became *Polemo's* Hearer himself; which won him great honour and applause.

It is reported that he left all his Estate to *Arcefilaus*, to the value of twelve Talents: And being by him requested to tell him where he intended to be inter'd; he answered,

*Within the kind recesses of the Earth,
There let me lye, whence all things have their
Birth.*

He is said to have written Poems, and to have laid 'em, seal'd up, in the Temple of *Minerva*: Of whom the Poet *Theatetes* thus writes.

Grateful

*Grateful to Men, but yet much more;
The Muses sweet delight;
Such Crantor was, whom we deplore,
Snatch'd from the World before his hairs grow
(white.*

*Gently, O Earth, the Bard embrace
Within thy tender Arms;
And from the common harms,
By Worms and Pick-axes increas'd,
Defend his quiet rest.*

This *Crantor*, among all the Poets most admir'd *Homer* and *Euripides*, saying, that it was a work of great labour, to observe propriety, and at the same time to write Tragically, and with a true sense of commiseration, and fellow-feeling of the sufferings he describes; and he would often repeat that Verse in *Bellerophon*,

*Ay me! But why Ay me? For we no more
Endure, than mortals have incur'd before.*

It is also reported that *Antagoras*, the Poet, would have the following Verses upon Love to have been made by *Crantor*.

*Assist me, Thoughts and Mind, those heights
to soar,
Meet for the heav'nly Race all Men adore.
Then,*

Then, mighty Love, will I in praise of thee
 Begin, of all the Immortal Progeny
 The first, whom ancient Erebus begot,
 O Night brought forth, in Regions far remote,
 Beneath the Sea's Foundations, dark and vast,
 Tree, Son of VENUS, without blemish, chaste.
 Or whether of the Earth, or of the Winds
 The wondrous Offspring, since so many kinds
 Of interwoven Good and ill, each hour,
 Oblige weak Mortals to confess thy power.
 This double power of thine would I display,
 And teach the World thy Scepter to obey.

He had a shrewd faculty at giving shrewd
 and proper Epithetes and Characters,
 both to Men and things. Thus he was wont
 to say, that it behoved a Tragedian to have
 a strong Voice, which he called *amphibolus*,
 not to be smoothed with a Plainer, but full
 of Bark, that is to say rugged and une-
 ven: and of a certain Poet, that his Ver-
 ses were full of Prickles; and of *Theophrastus*,
 that his Tenents were written
 upon Oysters.

Among all his Works, his Treatise of
 Mourning is most admir'd: And though
 the time of his death be uncertain, yet
 this is sure that he dy'd of a Dropsie be-
 fore Crates and Polemo; which gave occa-
 sion to these Lines of ours.

Ab

Al Crantor, there's no mortal sickness-proof,
 But thee the worst distemper carry'd off:
 For tho' no water touch'd thy outward skin,
 Alas! Thy Bowels lay all drown'd within.
 In thy own Styx thy Soul to Pluto floats,
 As th' hadst design'd to cozen Charon's
 Boats.
 But that we can't believe, conjecturing rather
 Thou thought'st to lay thy Low-lands under
 water,
 Meaning thereby to hinder Death's approaches,
 But death no colours fears, so Buenas Noches.

The LIFE of

ARCESILAUS.

ARCESILAUS was the Son of Senthus, or
 Scythus, (as Apollodorus relates in
 his third Book of Chronicles) a Pytanean
 of Eolia. This was he who first set up
 the Middle Academy, restraining negati-
 ons through contrariety of words. He
 was the first that disputed *pro* and *con*:
 The first also that renewed Plato's manner
 of discourse, which Plato introduc'd, and
 render'd it more Argumentative by way
 of Question and Answer.

He

He came acquainted with *Crantor* after this manner. He was the fourth and youngest of all his Brothers; of which two were by the Father's, and two by the Mother's side. Of these, the eldest by the Father's side was called *Pylades*, and the eldest by the Mother's side *Mæreas*, who was also his Guardian. First of all he heard *Autolycus* the Mathematician, and his fellow Citizen, before he went to *Athens*, with whom he also travell'd to *Sardis*. After that he was a Scholar under *Xanthus*, an *Athenian* Musician; and there he became *Theophrastus*'s Scholar. And lastly, he betook himself to the Academy under *Crantor*. For *Mæreas* his Brother advis'd him to learn Rhetoric; but he had a greater kindness for Philosophy. *Crantor* therefore having an amorous Affection for him, courted him with the following Verse out of *Euripides*'s *Andromeda*,

O Virgin, if I save thee, thou wilt thank me.

To which he presently repartee'd,

*Take me for which thou likest best,
Thy Handmaid or thy Wife.*

And so from that time forward they both
liv'd

liv'd together. Thereupon *Theophrastus* being disgusted, is reported to have gilded him with this expression, *How ingenious and tractable a Lad he went from School!* Where *εὐμαρξήσας*, or easie to be manag'd, seems to be tak'n in an ill sence. For he was at that time not only a grave and discreet Speaker, and a great lover of Learning, but much addicted to Poetry, in so much that it is said he wrote the following Epigrams, the first to *Attalus*.

*Not only potent once in Arms
Did Pergamus advance her Head;
She boasted too with equal Pride,
Her warlike Steeds on flowry Pissa bred.*

*But yet if Mortals may pronounce
The high Decrees of ruling Fate;
Succeeding Ages shall behold
Her ancient Fame renew'd, and far more
great.*

The second was upon *Menodorus*, a lover of *Endamus*, one of his fellow Students.

*Though Phrygia distant lyes in space,
And Thyatira as remote a place;
Nor Menodorus, if surway'd,
Less far thy native Cadene le:*

*Tet to the dark Infernal Court
 The way is plain, the journey short;
 Where by experience thou canst tell
 The best conveniencies of Hell:
 Where soon or late all Mortals go,
 And center in the shades below;
 Tet Eudamus with curious Art,
 From a large Purse, but larger Heart,
 A Marble Monument does give,
 And spite of Fate still makes thee live;
 Poor tho' thou wert, as all Men know,
 (And most adore the gaudy show)
 His friendship from such dross refin'd,
 Valu'd the Treasures of thy mind.*

Above all the Poets he chiefly admir'd
 Homer, of whose works, when going to
 his rest, he always read some few pages.
 And when he rose in the morning, being
 asked when he would go to his beloved
 youth, his answer was, when the Lad was
 ready to read. Of Pindar he was wont
 to say, That he fill'd the mouth with a
 noble sound, and afforded a plentiful va-
 riety of names and words. When he was
 a young man he affected the Ionic Dialect.
 He was also a Hearer of Hipponicus the
 Geometrician, whom he was wont to
 joque upon, as being in other things dull
 and heavy, but skillful in his Art, saying,
That Geometry flew into his mouth, when he
 gap'd.

gap'd. He also kept him for some time
 at home, being mad, and took a continual
 care of him, till he recover'd his senses.
 When Crates dy'd, he succeeded him in
 his School, by the consent of one Socra-
 tides, who would, by no means contest
 the superiority with him. He is not
 known ever to have wrote any Treatise, or
 Discourse himself, as being a severe censurer
 of other Mens Works: Though others
 say it was, because he was surpriz'd while
 he was mending what others had writ-
 ten; which emendations, as some say, he
 published; but as others report he com-
 mitted to the fire. He held Plato in high
 esteem, and diligently study'd his Wri-
 tings. Some there are also who affirm,
 that he was a great imitator of Pyrrho;
 and moreover, that he was well skill'd in
 Logic, and greatly vers'd in the Sentences
 and Arguments of the Eretrics. Whence
 it was said of him by *Aristo*.

*Plato before, while Pyrrho put behind,
 For Diodore the middle leaves assign'd.*

And Timon says thus of him.

*Let Menedemus have the grace
 With Breast of Lead, the next to place
 The Lubber Pyrrho, or if not,
 Dull Diodore, no less a Sot.*

After which he brings him in thus speaking.

*I'll swim to Pyrrho from the Stygian shore,
Or else to find the Booby Diodore.*

He was very full of Sentences, and concise; besides that, he was very curious in the explanation of words; nevertheless he could not refrain his Gibes, and Jest, and was very free in his Expressions; for which reason *Timon* says thus of him.

*And while thou dost with Joques and Gibes
On others loosely play,
Forget'st thy youthful years, that then
As much obnoxious lay.*

And therefore it was, that once to a young man who spoke more insolently than became him: *Is there no body here,* (quoth he) *to play at Trap with this Boy?* To one who concluded erroneously, that he could not perceive This to be bigger than That. — *It may be so,* (said he) *because you do not believe ten fingers length to exceed six.*

To one *Emon* a *Chiote*, who was very deformed, yet thought himself to be very fair, and always went richly apparel'd, that

that put him this question, Whether he seem'd wise enough to him to be belov'd: *Yes* (said he) *if thou canst meet with any one so lovely as thy self, and so richly habited.* To one addicted to Male-pleasure, yet offended at *Arcesilaus's* gravity, who therefore put this Verse to him,

Is't lawful to love chastly, or be mute?

He thus return'd,

*Woman speak out, and put me no hard
Questions.*

Being importun'd by a prating fellow of mean Birth:

*The Sons of Slaves can never rule their
Tongues.*

To another that talk'd him almost to death, and made a din of words about his Ears: *In good truth,* (said he) *thou hadst a very bad Nurse:* But to several he would never answer at all. However to a talkative Usurer, who told him, there was something which he did not understand: He made this reply,

*The Female Bird forgets a stormy blast,
Until it shake her young ones in the Nest.*
V 3 Which

Which words were taken out of *Sophocles's Oenomaus*. To a certain Rhetorician, whose name was *Alexinus*, who was not able to expound certain Sentences of *Alexinus*, he gave this admonition, to remember how *Philoxenus* serv'd the Brick-maker; for he over-hearing some of the Brick-makers spoiling his Songs, while they sung without skill, and out of Tune, fell a breaking their Bricks, saying withal, *You spoil my Songs, and I'll break your Bricks*. He was offended with all those that had not learn'd the liberal Sciences in due time. Naturally in discourse he was wont to make use of this expression, *I say, and Such a one will not agree to this*. Which many of his Scholars imitated, as they did also his Rhetorical Manner, and the Form of his Elocution. He was also very happy in the invention of proper words, and to fit the periods of his Oration to the subject; and to accommodate his Sentences to all Times and Seasons. He was also endu'd with a most admirable gift of perswasion upon any Argument whatever. For which reason great numbers of Scholars flock'd to his School, that condemn'd his Acuteness; and yet for all that they willingly bore with him: For he was very honest, and fill'd his Hearers with good hopes. In his

his life, also he was very communicative, and ready to do kindneses, scorning to boast of his courtesies, which he endeavoured to conceal as much as in him lay. So that going to visit *Ktesibus* in a fit of sickness, and finding him distressed with Poverty, he privately convey'd a Purse of Money under his Pillow; which the other finding, cry'd out, this is one of *Arcesilaus's* childish tricks. And by his recommendation of *Archias* the Arcadian to *Eumenes*, he got him into great preferment. Being also very liberal, and one that contemned Money, he lov'd to shew his Grandeur in Silver Plate, wherein, while he laboured to out-vy *Archecrates* and *Callistrates*, he would not be at quiet till he was serv'd in Gold; and lent his Plate to many with whom he frequently Supp'd and Feasted. Among the rest there was one who had borrowed his Plate, to entertain his Friends, never sent it again; nor did he ever ask for it, or lay claim to it more. Others say, he purposely lent him the Plate, and perceiving him to be poor, freely afterwards gave it him. For he had an Estate in *Pitana*, a Town of *Laconia*, from whence his Brother *Pylades* furnished him with Money. Besides that *Eumenes* the Son of *Philetarnus* allowed him plentifully. And therefore of all the other

other Kings he devoted himself to the Prince alone. So that when many flock'd to *Antigonus*, courting his favour, he only forbore, as unwilling to thrust himself into his acquaintance. However he was a great friend of *Hierocles's* who possessed *Mynichia*, and the *Pireum*. And therefore upon Holy-days he was always wont to go and visit him: And being by him perswaded to wait upon *Antigonus*, he would not absolutely refuse him, but when he came to the Door, he turn'd back and would not go in. Moreover, after the Naval fight fought by *Antigonus*, when several wrote to him consolatory Epistles, he only kept himself silent. And therefore being sent by his Country upon an Embassy to *Antigonus*, as far as *Demetriades*, he return'd without being able to effect what he went for, And therefore he always spent his time in the Academy, avoiding the trouble of State Affairs; and sometimes exercised his Wit in the *Pireum*, discoursing upon Arguments Extempore. For he was very familiar, as we have said, with *Hierocles*; for which he was tax'd by several. And being very magnificent in his Expences, (for what was he other than a second *Aristippus*?) he not only made great entertainments for those of his own humour, but

but also accepted of their entertainments: besides that he openly frequented the two Elean Curtezans *Theodota* and *Phileta*; and to those that reprov'd him, he still quoted the Apothegms of *Aristippus*: He was also very much addicted to Male-Incontinency, and therefore *Aristo* the *Chiote*, and his Scholars, called him corrupter of youth; and Eloquent and Audacious Buggerer. And therefore he is said to have been greatly in love with *Demetrius*, in his Voyage for *Cyreone*, and with *Leocharnus* the *Myrleanian*, of whom he was wont to say among his *Compotators*, That he himself would fain have open'd, but the other would not let him. On the other side he was beloved by *Demochares*, the Son of *Laches*, and *Pythocles* the Son of *Bugelus*; whom, when he admitted, he was wont to say, he only gave way for patience sake.

More than this, his Back-biters before mention'd, severely tax'd him for his vain affectation of Glory, and vulgar Admiration. But he was chiefly set upon by *Hieronymus* the *Peripatetic*, when he invited his friends to celebrate the Birthday of *Alcyonius* the Son of *Antigonus*, upon which day *Antigonus* sent him a considerable sum of Money to bear his Expences. At what time refusing to enter into

into any formal discourse, yet being by *Aridulus* importun'd to speak to a Theorem, which he propos'd: *'Tis the chief Quality of Philosophy*, said he, *to teach the Scholars the Time and Season for every thing*. Now that he affected popular Applause, *Timon* among other things declares after his Satyrical manner,

*This said, obstreperously loud
He rush'd i'th' thickest of the Croud:
Where had you seen him act the part
Of Fool by chance, but Knave by Art:
You'd thought the Rabble, silly Fowl,
Struck mute at sight of Monstrous Owl;
But never boast to gain the Prize
From those that see with others Eyes.
For though like Oyl thou swim'st a top,
'Th' art ne'r the less conceited Fop.*

Yet for all this he was so far from Pride and Vain-glory, that he would often exhort his Scholars to hear other Men. So that when a certain young man, more addicted to the forementioned *Hieronymus* than to him, he took the Scholar by the hand, and carrying him along recommended him to the Philosopher, to whom he exhorted him withal to be observant and obedient. Pleasant also is that which is reported of him, when being asked by a cer-

a certain Person, Why the Scholars of other Sects frequently betook themselves to the *Epicurean*, but never the *Epicureans* forsook their own Masters; made answer, Because that many times Men were made Capons, but Capons could never be made Men.

At length when he drew near his end, he left his whole Estate to *Pylades* his Brother. For which purpose he brought him to *Chios*, without the knowledge of *Moirea*, and thence to *Athens*. For in his life time he never marry'd a Wife, nor had any Children. However he made three Wills, of which he deposited one with *Amphicritus* in *Eretria*; another, with some of his friends in *Athens*, and the third he sent home to *Thaumasias*, a certain kinsman of his, desiring him to keep it, and to whom he also sent the following Epistle.

Arcefilaeus to Thaumasias, Greeting.

I Have given *Diogenes* my Will, to convey to thee; for by reason I am frequently ill, and very weak in Body, so that if any sudden change should happen, I may not be said to have dealt dishonestly by thee, to whom among all my friends I have been most

'be-

beholding in my life time : And there-
 fore seeing thou hast always hitherto
 been so faithful to me, I desire thee to
 keep it for me, as well for the sake of
 thy Age, as of our familiarity together.
 Be therefore just to us, remembering why
 it is that I entrust thy so nearly alli'd
 fidelity, to the end that what I leave
 behind may be decently and truly dis-
 posed of. Other two Wills there are,
 the one at *Athens* with some of my ac-
 quaintance, and the other in *Eretria*
 with *Amphicritus*.

He dy'd, as *Hermippus* reports, after he
 had drank a great quantity of pure, un-
 mixt Wine, and getting a fall upon it,
 being in the seventy fifth year of his Age ;
 being honour'd by the *Athenians* above
 all before him : Upon whom we also
 made this joquing Epigram.

*Arcefilaus ! What didst thou think,
 Hadst nothing else to do but drink ?
 While night and day thou spardst no pains
 To bring a Deluge o're thy Brains :
 The generous Wine why didst abuse,
 Which might have serv'd for better use,
 Then thus to murder such a Sor,
 Whose shameful death I pity not ?*

But

*But th' injur'd Muses I deplore,
 By thee disgrac'd still more and more ;
 That notwithstanding pregnant parts,
 And other helps of liberal Arts,
 Thy Wit and Wisdom dost confound,
 In Brimmers, Brushers, Facers drown'd,*

There were three other *Arcefilaus's* :
 The one a writer of ancient Comedy :
 the other a Composer of Elegies : The
 third a Statuary : Upon whom *Simonides*
 made this Epigram.

*Arcefilaus, Aristodicus Son,
 This noble Statue finish'd and begun ;
 Diana's Portraiture, made to the life,
 The only Goddeß, that would n'er be Wife ;
 Three hundred Parian Drachmas was the
 price
 Of famous Artist for this Master-piece ;
 In money paid, to which Aratus face
 Gave both the value and the outward grace.*

But the abovesaid Philosopher flourish-
 ed (according to *Apollodorus*, in his *Chro-
 nicles*) about the hundred and twentieth
Olympiad.

The

The LIFE of
B I O N.

B I O N, as to his Country and Nation, was a *Borysthenite*; but who were his Parents, and by what means he attain'd to Philosophy, we know no more than what he himself made known to *Antigonus*; for thus it was that he was by him interrogated;

*Say in what Country, or what City born,
Hither thou cam'st, thy betters thus to scorn?*

To which he answer'd (finding himself touch'd to the quick by the King's Interrogation, upon the report of some of his ill-willers) my Father was a *Borysthenite*, who wore in his disfigur'd forehead the engraven marks of his cruel Master; afterwards being free from Bondage, he learnt to wipe his mouth with his Sleeve, (intimating that he sold Bacon and Suet) and he took my Mother out of a Brothel House, such a one as was suitable to his condition, and he could ask to have him. Afterwards being behind hand in his payments to the Toll-gatherers, he was sold with

with all his family. In that place there liv'd an Orator, who seeing me to be young, and a very handsome youth, bought me for a Sum of Money, and at his death left me his whole Estate. Whereupon I, taking all his Pictures and Writings, tore the one half, and set fire to the other, with a resolution to come to *Athens*, where I study'd Philosophy ever since.

*And thus you have, in short, the story,
Which I account my chiefest glory.*

This is all that I can say, in few words, concerning my self: And therefore there was no need for *Perseus* and *Philonides* to break their Brains about inserting my Genealogy into their History: If thou hast any more to say to me, look upon me, and let my Ancestors alone.

Bion was a very subtle Man, full of wiles and tricks, and one that for niceties and evasions had not his Equal among the Sophisters: For he began, when he was but very young, to challenge the field of dispute with any that would exercise their gifts in Philosophy. Nevertheless in several other things he knew well how to confine his humour, and was extremely civil and pleasing in his behaviour. He

He has left to Posterity several remarkable Tracts, and an infinite number of Sentences very grave and profitable, as for example: He was upbraided by a certain person, That he had not detained a certain young man at his House: To whom returning this answer, *'Tis not an easie thing, said he, to hang a green Cheese upon a Hook.* Another time he was ask'd who were the least troubled with care? They, said he, *that give themselves the least trouble to spend the day in quiet.* He was also ask'd whether it were good to marry a Wife? (for this Repartee is also ascribed to him) *If thou marriest a deformed Woman, said he, thou wilt always be in discontent; and if thou marriest a beautiful Woman, she will be common.* He call'd old Age the Haven of all Diseases (for that all our miseries and sufferings seem to be unladen, and put there ashore.) That Honour was the Mother of Years, Beauty a good Passenger, and Riches the Sinews of Business. To one that had spent his Estate in Lands, *The Earth, said he, formerly swallowed Amphiaras, but thou hast devoured the Earth.* He was wont to say, 'twas a great evil not to be able to suffer Evil. He reprehended those that buried the Bodies of the dead, as if there remained no feeling after death. He was

us'd

w'd to say, that 'twas better to pleasure others with his Beauty, than to seek the satisfaction of his own Lust, for that he who did otherwise, wasted both his Body and his Understanding. He argued against *Socrates* in this manner; Either he might make use of *Alcibiades*, or he might not: If he could and would not, he was a Fool: If he had a mind and could not, 'twas no Vertue in him. He said, that certainly the way to Hell was easie to find, because all men went thither blindfold. He blam'd *Alcibiades*, saying, that in his Youth he had debauch'd Men from their Wives, but that when he came to be a Man, he debauch'd Women from their Husbands.

Thus, as some of the *Athenians* with whom he met at *Rhodes*, profess'd the Art of Oratory, he taught Philosophy; and being ask'd why he did so, *Because, said he, I brought Wheat hither, but I sell Barley.* He was wont to say, that 'twas a greater pain to the damn'd to carry water in sound Vessels, than in such as were bor'd thorough.

To a certain talkative person that desir'd him to lend him his assistance in some business he had to do: *Yes, said he, I will, provided thou wilt stay at home, and send me i'thy stead.* Another time as he was go-

X

ing

ing to Sea, very meanly habited, he fell into Pyratts hands; at what time, the rest whispering among themselves, *We are lost, if we should be known: And I, reply'd he, am lost on the other side, if we are not known.* He was wont to say that Arrogance was a great hinderance to a Man in the attaining of Knowledge. And talking of a Covetous Man, he is not Master of his Wealth, but his Wealth is Master of him: That covetous Men were careful of their Riches, as belonging to 'em; but made use of their Wealth as if it were none of their own. That prudence is as far different from the other vertues, as the sight from the rest of the Senses: That we make use of our Strength in our Youth, of our Prudence in our old Age; and that we ought not to upbraid old Age, as being that to which we all aspire. To a certain envious person that look'd with a sower and pensive Aspect; *The question is,* said he, *whether thy misfortune be greater than the others good luck.* He was also wont to say, that Impiety was an ill companion for Fidelity. For,

'Twill gain the Man, how stout so e're he be.

And that a Man ought to preserve his friends, in whatsoever condition they are, that

that we may not give people an occasion that we shun the good, because they will not humour our bad Manners; or if they be bad, that wicked familiarity cannot last long.

At first he contemned the Statutes of the Academy, at the same time that he was a Hearer of *Crates*; afterwards he made choice of the Stoic manner of living, walking with a stick in his Hand, and a Wallet about his Neck. But who could have perswaded him to that Constancy of Courage, but *Crates*? Then he would needs understand the Doctrine of the *Theodorians*, upon which consideration he frequented the disputing Place of prophane *Theodorus*, being allured thither by the floridness of his Language: for he enriched, and embellished it with all manner of Figures. And lastly, he went to hear *Theophrastus* the *Peripatetic*.

But now he was ambitious of Spectators himself, whom he entertain'd with lively and pleasant Proposals, so as to move the Auditory to Laughter; for he discoursed of every thing in extravagant Terms. But in regard he interlard'd his Discourses partly with Philosophical Simplicity, partly with Rhetorical Gayety; 'tis reported that *Eratosthenes* said of him, that *Bion* was the first that had accouter'd

Philosophy in a Garment, embroidered with several Flowers pluck'd from the Garden of Oratory. His natural Genius inclined him to make Verses, as you may see by this short sketch of his Wit.

*My pretty Archytas Spruce Fiddle-fiddle,
Wealth-boasting Fop, and Songster from thy
Cradle :*

*Who dares dispute, or sing with thee for
Praise?*

Not I, beshrew my Heart, I love my Ease.

As for Music and Geometry, his Exercises were but Pastimes to him. He was also greatly delighted to be in good Company, especially where there was Mirth and good Chear; which was the Reason that he frequently travelled from City to City. Sometimes he would strive to delude his Spectators with some genteel Illusion; as when at *Rhodes*, he perswaded the Seamen to put on long Garments, and go along with him to the Colledge, that he might seem to appear in State among a train of Philosophers. His custom also was to adopt youngmen, that he might make use of their Bodies for his Kindness, and be Protected by their favour.

As

As to what remains, he was a person that did all for the love of himself, and who had this Expression frequently in his Mouth, That all things ought to be common among Friends. And this was the Reason, that among so great a number of Scholars, there was not one that would acknowledge himself to be his Disciple, because he was noted for debauching several, and tempting 'em to Impudence. For it is reported, that *Bution* one of his familiar Acquaintance could not forbear saying one day to *Menedemus*, every Night I am linked to *Bion*, and yet I cannot think I act any thing that unbeseems me. Moreover he entertained those that went to visit him, with lewd Discourses, full of Impiety; which he had learned at *Prophane Theodorus's* School.

At length falling sick at *Chalcis*, for there he dyed, he was perswaded, as they say that were about him, to implore the Mercy of the Gods, and to repent of his Transgressions against the Celestial Powers, and at length to make use of certain Charms and Invocations. And at last he fell into great want of all things necessary for the Comfort of the Sick, until *Antigonus* sent two of his own Servants to attend him. But as *Phavorinus* reports in his various History, he died

in a Litter upon the Road, where *Antigonus* himself was coming to meet him, and bear him Company. However after his Death we displayed him to the World in these nipping Verses of our own.

*Bion, the Man whom Soythian Earth
On Borysthenian Banks gave Birth,
When he all herds of Sects had tryed,
The Gods themselves at last denied;
In which, if fix'd, I would presage
Him Virtuoso of his Age.
But long he could not thus persist,
An Accident dispers'd the Mist,
And made him surcease to pursue
Thoughts surely false, tho' seeming true.
A lingring Sickness on him seiz'd,
And neither Drink, nor Diet pleas'd;
His Sight grown dim, and short his Breath,
(sure Symptoms of approaching Death.)
He that the Gods call'd Sons of Whores,
with Prayers and Tears their aid implores,
He, that at sight of Temples smil'd,
And scornfully their Rites revil'd;
With Superstition now oregrown,
No Zeal can please him like his own.
Their Altars oft by him despis'd,
With adoration now are priz'd;
With far-fetch'd Gums, and rich Perfumes,
To expiate his Guilt presumes.*

Such

*Such strange Effects works Bigot Fear,
Now, God: can Smell as well as Hear.
His Neck stoops down to bear whole loads
Of Old Wives Charms, and parched Toads,
His wrists the Philter'd Bracelet binds,
And strong Perswasion Reason Blinds.
White-Thorn and Laurel deck his Gates,
Uncertain Spells for certain Fates.
A thousand Tricks he'd gladly try,
Rather than once submit to dye.
Confounded Sot to take such Pain,
To fashion Gods for thine own Gain.
As if that Gods must then be made,
Only when Bion wants their Aid.
All this too late, when parch'd to Cole,
And nothing left but only Soul:
Nothing remains for thee to do,
But the Infernal God to woe;
And he no doubt will make thee room,
When thou shalt cry, Great Bion's come.*

We find that there were ten Bions in all; the first was a *Proconnesian*, in the time of *Pherecydes* the Syrian, of whose Writing we have ten Treatises. The second was a *Syracusan*, who wrote a tract of Rhetoric. The third was he whose Life we have exposed. The fourth was an *Abderite*, a follower of *Democritus*, who wrote of the Mathematics in the *Attic* and *Ionic* Dialect, and the first who

who affirm'd that there were Regions, where there was six Months of Day, and six Months Night together. The fifth was a Native of *Soli*, who wrote the *Ethiopic* History. The sixth was a Rhetorician, of whose Writings we have nine Books, every one under the name of a particular Muse. The seventh was a *Lyric* Poet. The eighth, a Statuary of *Miletum*; of whom *Polemo* makes mention, the ninth a Tragic Poet, of the number of those whom we call *Tarsicks*. And the tenth a Statuary of *Clazomenia*, or *Chio*, of whom *Hipponax* makes mention.

The LIFE of

L A C Y D E S.

LACYDES, a Native of *Cyrene*, was the Son of *Alexander*; Head of the new Academy, succeeding *Arceflaus*; a Person certainly of an exquisite severity, and one that had a number of Scholars that followed his Precepts. From his Youth he was much addicted to study, but very Poor, which made him the more complaisant, and delightful in Conversation.

'Tis

'Tis reported that he had a custom to fix his Seal upon the Keyhole of his Buttery, and then threw the Ring into the Buttery again, through a small slit in the Door; that no Body might get to his Victuals but himself. Which his Servants observing, did the same as he did; for they took off the Seal, stole his Meat, then fixing the Impression of his Seal upon the Lock, threw the Key into the Buttery again; which little Theft, though they frequently practised, yet could they never be caught.

But now *Lacydes*, being Head of the new Academy, retired to the Garden, which King *Attalus* caused to be made, where he set up his School, and call'd it *Lacydion*, from his own Name. He was the only Person, who in his Life surrendered the Charge of his School to another: for they report that he turned it over to two *Phoceans*, *Teleclus*, and *Evander*, to whom succeeded *Hegesinus* a *Per-gamenian*, and from *Hegesinus*, *Carneades*.

The chiefest of his Repartees were these. *Attalus* sent for him one day to come to him; to whom he returned for answer, That Images were to be view'd afar off. To one that check'd another for studying Geometry in his old Age, and crying

crying to him, Is this a time to be learning? *Lacydes* replied, When wouldst thou have him learn then? after he is Dead?

As to his death, he ended his days presently after he was made chief of the School, which was in the fourth Year of the Hundred thirty fourth *Olympiad*; after he had spent six and twenty Years in the School: He died of a Palsy, which he got with excessive Drinking. Which was the reason we gave him the following Epigram.

*All the report about the Country goes,
Friend Lacydes, how Bacchus bound thy
toes,
And haul'd thee bound to Hells infernal Gate,
Where then he left thee overcharg'd in Pate.
What Riddle's this? for Riddle it must be,
When chearful Wine sets all the Members free.
That's the Mistake; for Bacchus did not
bind him;
He only found him bound, and so resign'd
him.*

The

The LIFE of

CARNEADES.

CARNEADES the Son of *Epicomus*, or according to *Alexander*, in his Book of Successions, the Son of *Philocomus*, was a native of *Cyrene*.

He diligently employed his time in reading the Books of *Speusippus* and other Stoics; which having done, he was not readily drawn to consent to their opinions, though if he were constrained to oppose 'em; he did it with all the Modesty imaginable, as he that was wont to say, unless *Chrysippus* were, I could not be. He was wonderfully studious, more especially in moral Philosophy; for of natural Philosophy he made no great reckoning. Nay he was so intent at his Study, that he would not allow himself leisure to Comb his hair, and pair his Nails. So that at length his Discourses were so Sineny in matters of Philosophy, that the Orators flocked from all parts to his School, on purpose to hear him. Besides he had a very strong and sonorous Voice, insomuch that the head of the Colledge sent to him, not to speak so loud: to whom

whom he sent word, that he should send him a Measure for his Voice; upon which the Principal replied, that *Carneades* had answered wisely, and to the purpose. For that the Auditory was the measure that set Bounds to the Voice.

However he was a violent Man, and almost insupportable in his Disputes, and therefore never cared to appear at great Meetings and Festivals.

It happened that *Mentor* a *Bithynian* fell in Love with his Concubine (as *Phavorinus* in his Miscellanies reports) which made him so angry, that he could not refrain to give him a sharp Reprimand in the following Verses.

*Within these Walls, I see a Letcherous
Knave,
An old decrepit, fornicating Slave;
So like to Mentor, both in Speech and Chin,
That they who saw 'em both, would swear 'em
Twins.*

*Him, good for nothing but to play the Fool,
Do I intend to banish from my School.*

To which *Mentor* rising up immediately, made this sudden Repartee.

*This having heard, the other briskly rose,
Disdains the Speaker, and away he goes.*

He

He seems to have born impatiently the approach of his last End: as one that had this Expression frequently in his Mouth:

*Nature that forms, dissolves the frame as soon,
And thus we dye, e're Life is well begun.*

Now hearing that *Antipater* had killed himself, by taking a draught of Poyson, his Example encouraged him to do the like, to the end he might anticipate the hour of his Death; and to that purpose turning toward those that had told him the Story: Give me a Potion too, said he. What Potion? answered they. A draught of Honied Wine, cry'd he. 'Tis reported that there happened a great Eclipse of the Moon after his Death; as if the most beautiful of all the Celestial Luminaries next the Sun, had seemed to sympathize with Men for his Loss.

Apollodorus relates in his Chronicles, that he departed this Life in the fourth Year of the Hundred seventy second Olympiad.

We find some Epistles of his to *Ariarathes*, King of *Cappadocia*. Whatever else was attributed to him, was written by some of his Scholars; for there is nothing of his own Writing extant. Moreover we made him the following Epigram

gram in Logadic, and Archebulian Measure.

Tell me my Muse, why dost thou tease
Me thus to chide Carneades?
Such an illiterate Fop as yet,
He understood not Nature's Debt:
Nor could find out the Reason why
Men Rational should fear to dye.
An Ulcer in his Lungs begun,
Made him a walking Skeleton,
Whose putrid Fumes affect the Brain,
And down descend in slimy Rain.
A constant Fever, and a slow,
Retards deaths smart, and suddain Blow;
Yet at these Symptoms he ne're starts,
But damns Physicians and their Arts.
Mean time Antipater had quaff'd
In great distress a poisoned Draught,
Which having heard, 't' himself he laugh'd.
Then jocund, to his Friends, said he,
Give me a Dose too, such another,
With equal swiftness Life to smother.
Dull Nature, why so stegmatick,
That I must for Assistance seek;
When thou beginnest, thou should'st be quick;
Poor silly Nature, thus in vain,
Building and pulling down again.
While we have so short time to strive,
'Tis hardly worth our time to live.
Thus Bantring Nature, e're he went,
To Stygian Shades himself he bent.

It

It is reported, that being intent upon his Meditations, he took so little notice of a dimness in his Sight, to which he was very subject, that one day not being able to see, and having commanded the Boy to bring him a Candle; so soon as he had brought it, and told him it was upon the Table, he bid him read on then, as if it had been Night.

We find that he had several Disciples, among whom was *Clitomachus*, the most excellent of all the rest; of whom we shall speak the very next in order. There was also one more, *Carneades* an *Elegiac* Poet; who nevertheless was a Person little valued, by reason of the meanness of his Style.

The LIFE of

CLITOMACHUS.

CLITOMACHUS, a *Carthaginian*, was called in the Language of his Country, *Asdrubal*, and was wont to argue Philosophically in his own Language among his Countrymen.

He

He travelled to *Athens* at forty years of Age, and became a Hearer of *Carneades*, who observing his Industry and Sedulity, caused him to be instructed in Learning, and took particular Care of him. Wherein he attain'd to such a degree of Knowledge, that he wrote above four Hundred Volumes, and succeeded *Carneades*, upon whose Sayings he greatly enlarged in his Writings. He principally embraced the Doctrine of the three chief Sects, viz. The *Academics*, the *Peripatetics*, and the *Stoics*. But *Timon* was an inveterate Enemy to the *Academics*, and therefore takes all occasions sharply to inveigh against 'em, so that *Clitomachus* could not escape him; as for Example,

*Nor must I here omit that prating Fool,
Chief of the stupid Academic School.*

And thus we have hitherto spoken of the Philosophers descended from *Plato*; let us now come to the *Peripatetics* descended from *Plato*, of whom *Aristotle* was the Chief.

The End of the fourth Book.

Diogenes Laertius:

Containing the
Lives, Opinions, and Apophthegms
Of those that were most Famous in
PHILOSOPHY.

The Fifth Book.

Translated from the Greek by R. Kippax, M. A.

The LIFE of ARISTOTLE.

ARISTOTLE, the Son of *Nicomachus*, and *Phæstias*; was a Native of the City of *Stagyra*, now called *Liba Nova*. As for *Nicomachus*, he derived himself from one of the same Name, *Nicomachus* the Son of *Machaon*, the Son of *Esculapius*.

plus, as *Hermippus* reports in his Treatise of *Aristotle*.

He spent a good part of his Years with *Amyntas* King of *Macedon*, with whom he liv'd, partly as a Physician, partly, upon the Score of that Friendship and Kindness which the Prince had for him. This is he, who, among all the vast number of *Plato's* Disciples, arrived to the most eminent degree of Honour. He was of a moderate Stature, a shrill squeaking Voice, slender Legs, and Pink-Ey'd, as *Timothens* recounts in his Book of Lives. He always went very decently clad, wearing Rings upon his Fingers, his Garments of fine Materials, and his Hair trimmed. He had a Son called *Nicomachus* by *Herpilis* his Concubine, as the same *Timothens* relates. He withdrew himself in *Plato's* Life-time from the Academy. Which was the Reason that *Plato* said of him, *Aristotle* has done by us, like young Colts that lift up their heels and kick against their Damms.

Hermippus relates, That *Xenocrates* was head of the Academic School, when *Aristotle* was deputed by the *Athenians*, Embassador to *Philip*; but returning home and finding that the School was still in other hands than his own, he made choice of a Place to walk in, in the *Lyceum*, where

where he accustom'd himself so much to walk to and fro, while, he instructed his Disciples, that he was from thence called the *Peripatetic*, or the Walker. Others report the original of this Name to have proceeded from hence, For that *Aristotle* attending upon *Alexander*, who had been a long time Sick, and upon his Recovery was wont to walk up and down, that he might have an opportunity to exercise himself, made it his business to observe the motion of the young Prince, to whom he discoursed all the while. But as soon as the number of his Hearers increased, then he sat down when he taught, saying of *Xenocrates*.

*'Twould be a shame that I should silent walk,
And suffer still Xenocrates to talk.*

After that he propounded some Proposition in Philosophy, upon which he exercised their Wits, not forgetting at the same time to instruct 'em in the Art of Oratory.

Not long after he took a Journey to visit the Eunuch *Hermias*, Tyrant of the *Atamensians*, with whom, as some say, he went to sport himself in his Male Amours: others, That he was nearly related to him by the Marriage of his Daughter, or

at least of his Niece, as *Demetrius* the *Magnesian* reports in his Book of the Poets and equivocal Writers. The same Author writes, that *Hermias* was a *Boethynian*, who killed his Master, and then usurped his Authority. However *Aristippus* relates this otherwise in his *Treatise* of the *Delights* of the Ancients; saying, That *Aristotle* was in Love with *Pythais*, *Hermias*'s Concubine, whom, when *Hermias* had surrender'd to his Embraces, he married to her, and for Joy, offered Sacrifice to the Woman, as the *Athenians* did to *Ceres* of *Elenfina*; and, That he wrote a *Pæan* or Hymn in her Praise, intituled the *Inside*.

From thence he retired into *Macedon* to King *Philip*, where he made his abode after he had received his Son *Alexander* into his Tuition. Which gave him an opportunity to request 'em, that they would be pleas'd to restore his Native Country to its former Liberty and Splendour, as having been ruined by the Wars of *Philip*, the Father of *Alexander*. Which when he had obtained, he fram'd Laws for his City, under the form of a Common-wealth. He also ordain'd certain Rules and Constitutions for the Government of his School, in Imitation of *Xenocrates*, of which, one among the rest

test was to elect a Head-Master, once every ten Years.

At length finding that *Alexander* had acquired no small Benefit by his Precepts, and that he had made him greatly behold-ing to him, he resolv'd to return to *Athens*, after he had recommended his Nephew *Callisthenes* the *Olynthian* to *Alexander*'s Favour. Of whom they report, that upon his presuming to speak more peremptorily to the Prince than became him, and little regarding his Obedience to his Commands, he was reproved by him in the words of a little Distick, admonishing him to take Care how he behaved himself; for that if he did not change his manners, it might chance to cost him his Life. The Distick was this:

*The words thou speak'st, no Mortal can endure;
I fear thy Life's not in this World secure.*

Which happened to be a true Prophecy; for being discovered to have been in the Conspiracy of *Hermolaus*, against *Alexander*'s Life, he was carried about in an Iron Cage, wherein being at length over-run with Nastiness and Lice,

he was thrown to a hungry Lyon, and so ended his miserable days.

Now after Aristotle was come to Athens and had taught in that City thirteen Years, he went, without disclosing his intentions, to Chalcis, for that he was accus'd of Impiety by Eurymedon, the Inquisitor, or rather Over-seer of the sacred Mysteries; tho' Phavorinus in his Historical Oglia, reports him to have been summoned by Demophilus, because he had made a Hymn in Praise of Hermias, and caused this following Epigram to be engraved upon one of the Statues in the Temple of Delphos.

*This Man the Impious Persian Tyrant slew,
Impious indeed, since to the Gods untrue,
Not with his Lance in lawful Combat slain,
But by the treacherous Hand of Friendship
fain'd.*

So that being almost out of hopes to save himself, as Eumolus says in his fifth Book of Histories, he poysoned himself at Chalcis, and dyed in the seventieth Year of his Age. The same Author avers, That he was not Plato's Hearer till he was thirty Years of Age, whereas it is certain that he was his Disciple at seventeen. Now the Hymn for which he was questioned was this.

Tho'

*Tho' difficult are Virtues ways,
And few find Clews to trace the Maze;
Yet once o'ercome this tedious strife
A Relish gives to human Life.
This made the Grecians for thy sake,
The greatest hardships undertake.
Their Courage led them to outface
A thousand Deaths, for thine Embrace.
Not glittering Gold that stands the Test,
Or Love of Parents, or of Rest,
Can equal that Immortal Fruit,
By thee produc'd from Heavenly Root.
For thee that mighty Son of Jove
In Blooming Touth express'd his Love:
Made Monsters feel his Conquering Hand,
And wearied Juno to Command.
Nor did fair Leda's Twins give place,
Whose valiant acts confirmed their Race.
Achilles, Ajax forc'd their Fates,
And storm'd Hell's Adamantine Gates.
Atarnians for thy Radiant Light,
Brave Hermias depriv'd of Sight,
To set his Contemplation free,
And raise his Soul to Ecstasie.
Things Poets fain'd, or Fools believ'd,
Were not so great as he achiev'd.
But could my Muse describe his Mind,
My verse with Jove might favour find:
For constant Friendship, he alone
A model to the World was known.*

Y 4

With

*With Love like his I'll sing his Praise,
And Altars to his Friendship raise,
Time Marble Monuments may wast,
But Verse and Friendship ever last.*

This was *Aristotle's* Hymn in Praise of *Hermias*; for which his Accusation, Flight, and Poysoning himself, produced the following Epigram of our own.

*Eurymedon the Priest, deeming his Grief
assail'd
By Traytor Aristotle; for that reason,
Against the Gods accus'd him of High
Treason;
Th' Offender knew the Crime could not be
Bail'd,
And therefore saves himself by speedy Flight,
To what Intent? For he could but have dy'd.
Not so; for Hangmen he could not abide;
So Drown'd Life in deadly Aconite.
So strange a way he found, and thought it
best,
To vanquish so th' unjust officious Priest.*

Nevertheless *Phavorinus* in his *Historical Oglia* replied, That finding himself accused of Impiety, he wrote a Rhetorical Defence for himself, and that he utter'd this Distick in *Athens*.

From

*From Pear-trees Pears, and Figs from Fig-
trees shoot,
Athens the Tree, th' Athenians are the Fruit.*

Apollodorus relates in his Chronicle, that he was born in the first year of the Ninty ninth Olympiad; that he came to *Plato* in the Seventeenth year of his Age, and lived with him twenty Years, without ever budging out of the School. Then he travelled to *Mytelene*, at what time *Eubulus* was *Archon*, or chief Magistrate of *Athens*: which was in the fourth Year of the Hundred and eighth Olympiad. But *Plato* dying in the first Year of the same Olympiad, under the Government of *Theophilus*, he went to *Hermias*, with whom he remained three Years; when *Pythagoras* was *Archon*, he went to *Philip*, at what time *Alexander* was not above fifteen Years of Age, in the second Year of the Hundred and ninth Olympiad. After which he returned to *Athens* in the second year of the hundred and Eleventh Olympiad: where, for thirteen years together, he taught in the *Lycæum*. Lastly he withdrew himself from thence into *Chalcis*, in the third year of the hundred and fourteenth Olympiad; where he fell sick, and dyed at the Age of sixty

sixty three Years, or very near it : at the sametime that *Demosthenes* died in *Calabria*, and that *Philocles* was Governour in *Athens*.

It is reported that he fell under *Alexander's* displeasure, by reason of the Conspiracy of *Callisthenes* against him, and that to vex him he preferred *Anaximenes*, and sent Presents to *Xenocrates*. Nor was it possible for him, as well as it was for other Men, to avoid the Quipps and Girds of envious Men, and among the rest, of *Theocritus* the *Shiot*, who speaks of him after the following manner.

*To Hermias a noble Tomb he rais'd,
And with another dead Eubulus grac'd.
But what was in 'em? Why, to tell ye Troth,
As empty as his empty Neddle both.*

Nor is *Timon* less severe in the following Lines.

*Nor can I pass the prating Stagyrice,
Whose Tongue so often runs before his Wit.*

Thus much concerning the Life of this Philosopher, only we shall here insert his Will, which we met with much after the ensuing form.

My

My Will shall be well and duly performed, if, when I come to die, it shall be so Executed, as I *Aristotle* ordain by this my last Testament. First I appoint and make *Antipater* my Executor, and Over-seer of all my Legacies, and hereby order, That *Aristomanes*, *Timarchus*, *Hipparchus*, and *Diocles* be joined, together with *Theophrastus*, if he please to take upon him the Tutelage of my Children, and of *Herpilis*, and of my Estate, till my adopted Son *Nicanor* become of Age to ease him of the Trouble. I also order, That so soon as my Daughter *Pythias* be of Years to Marry, that she be married to *Nicanor*. But if my said Daughter happen to die, which God forbid, either before her said Marriage, or before she have any Children, my Will is, That *Nicanor* shall inherit her Dowry ; and, That he take Care of *Nicomachus* my natural Son, and of all that belongs to me, to the end it may be disposed of as becomes both his and my Quality : giving him in Charge withal, so to provide for my Son and Daughter that they may want nothing, he doing the duty both of a Father and a Brother. Or if it happen that he die, which God defend, before he marry my Daughter, or if without Issue by her, my Will is, That all disposals

posals by him made, shall stand good in Law. But if he will not accept the offer which I have made him, I desire *Theophrastus* to take charge of my Daughter, which if he refuses to do, I desire *Antipater*, with the rest of my Executors to take charge of my Son and Daughter. My Will is also, That *Nicanor*, and the rest of the Guardians and Executors be mindful of me and my affairs, especially of *Herpilis*, who has been careful of me, and to take such Care of her, that if she has a desire to Marry, she may not be matched beneath her Quality. I desire that they would give her, besides what she has already receiv'd, a talent of Silver, and Servant Maids besides her own, if she desires them, together with a Lacquey, by name *Pyrrheus*. As for her Dwelling, she has Liberty to make her Choice, either to live at *Chalcis* in our House next the Garden, or else at *Stagyra* in our Paternal Mansion; to the end that *Herpilis* may have no reason to complain; the whole being sufficient to maintain her decently and handsomly. Let *Nicanor* send *Myrmex* home to his Parents, with the Legacy that I have given him. My Will is, That *Ambracis* be enfranchised, and that fifty *Drachma's* be given her, together with a Servant Maid,

so

so soon as she shall marry. I Will and Bequeath also to *Thales*, a thousand *Drachma's* and a Servant Maid, besides the Maid we have already bought her, and *Simos* for her Lacquey without Money, or any other to be bought, or the Value of another in Money. Let *Tychon* also be Enfranchised, when the Boy shall Marry, and *Philo* likewise, together with *Olympia* and her little Son. My Will is also, That nine of my Boys be sold, but that they remain to my Heirs, till they come of Age to redeem themselves by their good Service. Let Care be taken also to finish the Statues, which are sent to *Grylleo* to cut, that being finished, they may be set up every one in their Places. Let the same Care be taken of the Statues of *Nicanor* and *Proxenus* his Father, and of his Mother, which I intend the same Person shall cut. As for that of *Arimnestus*, which is finished, let it be set up in its proper place in memory of him, because he died without Children. Let my Mothers Statue be set up in the Temple of *Ceres*, at *Nemea*, or where they shall think more convenient; and let the Bones of my Mother *Pythais* be gathered together and laid in my Sepulcher, as she ordered before her Decease. Also I desire that my Vow may be performed,

which

which I vow'd for the welfare of *Nicarhor*, that is, Four Beasts in Stone, four Cubits in length, to *Jupiter Servator*, and *Minerva Servatrix*, at *Stagyræ*. This was the purport of his last Will and Testament.

It is reported that after his decease, several earthen Pitchers were found in his House, and that *Zyco* should affirm that he was wont to bathe himself in a large Vessel of Luke-warm Oyl; which afterwards he sold. Others say, that he laid a Bladder of warm Oyl upon his Stomach; and that when he compos'd himself to Rest, he lay with his Hand out of Bed, holding a Bullet of Brass over a Bason of the same Metal, that the noise of the Bullet falling into the Bason, might awake him out of his Sleep.

The most remarkable of his Sayings were these. Being asked, what Lyers got by their Babbling; Never to be believ'd, said he, when they speak Truth. In like manner, when he was reprov'd for, taking Pity upon a vicious Person, and giving him Alms, I did not pity his evil manners, said he, but I pitied him as a Man. He was wont to say, where-ever he was, either among his Friends, or among his Scholars, That the Eye received the Light by means of the Medium Air that environed it, and that the Soul received Wisdom

dom by means of the Liberal Arts. Being often offended against the *Atheists*, he was wont to say, That the *Atheists* were the inventors of Laws and Wheat; and that they made good use of their Wheat; but not of their Laws. Farther he was wont to say, That the root of Learning was bitter, but the fruit was sweet. Being asked what soonest grew old; The kindness, said he, which is done to others. Being asked what hope was, The dream, said he, of one that awakes. When *Diogenes* presented him a Fig, as the Reward if he unfolded some hard question, believing he would not receive it without uttering some notable Sentence; *Aristotle* taking the Fig, told *Diogenes* he had lost his Fig, and his Expectation. Another time, when *Diogenes* presented him another Fig upon the same Condition, he took the Fig, hugged it in his Arms, as they do little Children, and then crying out, O brave *Diogenes*, gave it him again. He was wont to say, That three things were necessary for Children, Wit, Exercise and Learning. Being told that an idle Person was always abusing him; let him beat me too, said he, when I'm out of the way. He held, That Beauty had more Power to recommend any Person, than all

all the Epistles in the World. Others attribute this Sentence to *Diogenes*: But that he prefer'd the gift of Form; *Socrates*, a Tyranny of short Continuance; *Plato*, the privilege of Nature; *Theophrastus*, a conceal'd piece of Knavery; *Theocritus*, a well contriv'd piece of Mischiefe; *Carneades*, a solitary Kingdom.

Being asked what was the difference between learned and ignorant Men; The same, said he, as between living Beasts and dead Beasts. He was wont to say, That Learning was an Ornament to Prosperity, and a Refuge in Adversity. That Parents who bred up their Children in Learning, deserv'd more honour than those who had only begot 'em. For the one gives them only a Being, the other not only a Being, but a means to live well.

To one that vaunted himself to be a Citizen of a great City: Let that alone, said he, and rather boast of something that renders thee worthy of a noble and illustrious Country.

To one that asked him what a Friend was; One Soul, said he, abiding in two Bodies.

He was wont to say, there were some Men so Covetous as if they were to live always; and others so Prodigal, as if they were to die the next Hour.

To one that asked him, why he tarried longer in the Company of fair Women than others. That's a question said he for a Blindman.

Being asked what Benefit he got by the study of Philosophy, he readily made answer, The same that others get by the fear of the Law.

Being asked which was the best way for the studious to acquire Learning; Let the riper witted, said he, still go on, and the less apprehensive never stand at a stay.

To a prating Fellow, that pursu'd him with railing and abusive Language, and at length asked him, Whether he would have any more. By *Jove*, said he, I never heeded what thou said'st before.

Being asked how we should behave our selves to our Friends; As we would bid he, that our Friends should behave themselves towards us. He was wont to say, that Justice was a vertue of the Soul, that rendered to every one according to his Merit. Moreover that Learning was a good Passport to bring a Man to old Age. *Phaenias* also in his second Book of Commentaries, recites a saying of his, which he had always in his Mouth. Oh Friends, there is no Friend. And thus much for his Sentences and Repartees.

He wrote a vast number of Books, of which I think it requisite to set down a Catalogue, to the end the vigour of his Judgment, and his indefatigable Industry in all manner of Learning, may appear.

In the first place, three Books of the Philosophy of *Anchytas*; one of the Philosophy of *Spensippus*, and *Antipas*; one of that which is drawn from the Doctrine of *Archytas* and *Timaeus*; one against the decrees of *Melissus*; one against the Constitutions of *Alcmaeon*; one against the *Pythagoreans*; one against *Gorgias*; one against *Zenocrates*; one against the Opinions of *Zeno*; one against the Constitutions of the *Pythagoreans*; one entituled *Pythicus*; one *Merithus*, and another *Menexenus*.

Then three Books of Philosophy: one of Science; two more of the Sciences; one of Doctrine; two of the Introduction to Arts; one of Art; then two more of Art, and two more of the liberal Arts; one entituled *Methodic*.

Physics. One of Unity; one of a Prince: one of the Idea; one of Physics; three of Nature; one of Motion; three of the Elements; Thirty eight of things Natural, according to the Elements. Of *Plato's* Laws three; his Banquet

Banquet one; of Good three; *Alexander*, or of Colonies one; two of *Plato's* Commonwealth; Oeconomy one; one of Friendship; of Stones one; of the Soul one; questions concerning the Soul one; two of Plants; one of Animal Compounded; one of Animals Fabulous; nine of Animals; eight of their Dissection; one of the Election of things Anatomic; one of things that belong to the Memory; one of Physiognomy; one of the Signs of Tempests; one of Physics; two concerning Problems to things that belong to the Sight; six of Problems drawn from *Democritus*.

Mathematics. One of Mathematics; one of Magnitude; one of the speculation of Astronomical things; one of Music, and one more of *Pythionic* Music.

Poetry. One of Poesy; two of the Art of Poetry; three of Poets; of Words one; of Similitudes one; one of Tragedies; one of the Victory of *Dionysius*; six of *Homeric* ambiguities. Some Verses to *Democritus* that begin, *O venerable Angel of the Gods*. His Elegies that begin, *Daughter of fairest Mother*. In a word all his Poems containing forty five Thousand, three Hundred and thirty Verses.

Rhetoric. A Book of Rhetoric, entitled *Gryllus*. One of Art for the Introduction of *Theodectes*; one of a Sophister; one of the division of *Enthymemes*; one of Proverbs; one of Exhortations; Rhetorical Enthymemes.

Logic. One of Species and Genus; one of Proper; one of Contraries; one of Predicaments; one of a Proposition; two of Syllogisms; one more of Syllogisms and Definitions; two of Collections; two of Epicheremes; Twenty five Epicheremic Questions; three Books of Comments upon Epicheremes; nine of the first Analytics; two of the latter large Analytics; one of divisible things; Seventeen of Divisions; two of Topics for Definitions; one of things that are before the Places; seven of the terms of Topic; two of Questions to be demanded; one of Solutions of the same Questions; one of things that are spoken several ways, or according to the same Proposition; two of Question and Answer; one of Questions appertaining to Learning; four of Sophistical Divisions; four of contentious Divisions; one of Pythionick Arguments.

Ethics. One of honest; one of good; one of better; one of what is to be chosen, and of its Accidents; one of voluntary;

liberty; one of the Passions; one of Pleasure; four of moral Vertues; three concerning oppositions of Vertue; one of Love; one of Friendship; two containing questions of Friendship; four of Justice; two of just things; two of just Actions; one of Anger; one of Patience.

Oeconomics. One of *Oeconomy*; one of Prayer; one called the Banquet; one of Riches; one of Nobility.

Politics. One of Calumnies to *Alexander*; one of a Kingdom; two of a Commonwealth; eight of Political Hearing, as well as *Theophrastus*; of a Hundred and eight sorts of Commonwealths; of Democracy, Oligarchy, Aristocracy, and Tyranny; two concerning *Plato's* Commonwealth; four of Laws; one of the Laws of Recommendation; one of Right; one of Counsel; one of *Olympionics*; one of Mechanic Arts.

His *Epistles* are very numerous; some of which are written to *Philip*; four to *Alexander*; nine to *Antipater*; one to *Mentor*; one to *Ariston*; one to *Olympias*; one to *Ephestion*; and one to *Themistagoras*; lastly one to *Philoxenus*.

In short, we also find twelve Books of things without order, and fourteen of those things that have been briefly summed up. And this is the number of his

Writings, amounting in all to Forty five Thousand, three Hundred and thirty Verses; of, which we are now briefly to sum up the Matter and Doctrine therein contain'd; which may be called an epitome of *Aristotle's* Philosophy.

He held, That Philosophy was to be divided into two Principal Members, of which the one was Practical, and the other Theoretical. That Practical Philosophy was to be divided into Oeconomical and Political, to which all the business of this World, both private and public may be referr'd; and that the other Division into Physical and Logical, belonged to Speculation.

As for Logic, he proposes it as an exact Instrument for the handling of all the other Sciences; and will have it to have a double End, that is to say, Truth and Probability: Each of which is of some principal use to the two faculties: For the use of *Rhetoric* and *Logic* tends to Probability, *Philosophy* and *Analytics*, to Truth. Moreover he has omitted nothing of that which appertains either to Invention or Judgment, or to the use of either; for he sets before Invention a great number of Propositions, from whence, by way of Method and common Places an infinite number

of probable Arguments, may be drawn for every Question. In reference to Judgment he has wrote his first and second *Analytics*. The first to shew how to make a right Judgment of the Agreement of one Proposition with another; and the latter to examine the Consequences of them, by collecting what went before, and what followed after. As to the use of things which are in Controversy, and under dispute, either among the Logicians, or the Sophisters, he has shewn how to satisfy the Arguments, as well of the one as the other.

He holds that Sense is the Rule upon which the Judgment of Truth relies, as to actions that are in the Imagination. But that the Judgment is the rule of Truth, in reference to the Moral Vertues, whether in relation to public or domestic affairs, or in the Composition and making of Laws. He proposes the use of Vertue in a perfect Life, to be the end of all Mens Living.

He holds Felicity to be an Assemblage of three things really beneficial; of that which depends upon the Soul, which is the best and most powerful; of that which proceeds from the Body, as Health, Strength, Beauty, and the like; and lastly upon that which is grounded upon outward Conveniences, as Riches, Nobility, Reputation.

Reputation; and the like, which depend upon Fortune. But that Vice is sufficient of it self to render Life miserable, though accompanied with all outward and Corporeal Conveniences. That a wise Man might be miserable, being afflicted sometimes with Pain, sometimes with Poverty, and sometimes with other Inconveniences. That the Vertues do not depend one upon another. For it may happen, says he, that a Man may be Prudent and just, and yet addicted to Intemperance and Incontinency. That a wise Man can never be wholly exempt from Passions; but only he may be able to govern 'em with more Moderation than another. That Friendship is the Reciprocal Justice of good-will, of which he makes three sorts; of Parents, of Lovers, of Hospitality. That Love does not only concern the Conversation of other Men, but of Philosophers; for says he, a Wise Man may love as well as another, mind the public affairs, marry a Wife, and live with a King. And lastly having established three several manners of Living, the first in Contemplation, the second in Action, and the third in Pleasure, he always preferred Contemplation before the rest. He held that the Knowledge of the liberal Arts was of little Importance toward the attaining of Vertue. There

There never was any Philosopher, who more diligently enquired into the causes of Natural things than he; so that he was able to give a Reason for the smallest thing that could be asked him; and hence it was that he wrote so many Commentaries concerning natural Things. He asserted, with *Plato*, that God was incorporeal and immoveable; whose providence did not pass beyond the limits of the Celestial Bodies, with which all terrestrial things agreed, and were disposed by *Symphony*. That there was a fifth Element, which gives being to the Heavenly Bodies, whose Motion is different from that of the other four Elements, of which the inferior World was composed. For that the Motion of this Element was circular, and theirs in a right Line. Also, that the Soul is incorporeal, and the first Entelechy of an Organick Natural Body having Life in *Potentiality*. Now you are to understand that he calls Entelechy, an incorporeal Nature; which imparts to the Corporeal power to move it self; of which he makes two sorts, the one Potential, the other in Effect. That which is in *Potentiality*, is manifest in a thing that is not, but may be; as a piece of Wax, or a great Lingot of Copper, of which there may be made an Image or Statue of Marble, by

shaping the Wax, or giving Lineaments to the Brass. But that which is in the Effect, is manifest in the thing it self; which is already finished and perfected: as Wax or Copper when wrought or cast into a Statue.

He adds *Natural Bodies*, because there are some Bodies that are either wrought by the Hand, as are all the Manufactures of Artisans, as a Tower or a Ship: or else others that are produced from the Earth, as Plants and Animals. Farther he adds *Organic*, that is designed and prepared for some design, as the Eye to see, the Ear to hear. Lastly he adds, *having Life in Potentia*. For Potentiality being less than the Effect, always preceeds Action in every thing; but the Effect cannot be without Action. As for Example, a Man that sleeps is enlivened with a Soul *in Potentia*; but he that wakes is animated with a Soul *in Act*; for he sees and understands such and such things, which he that is asleep does not do, though he has a power so to do.

Such were his Philosophical Reasonings concerning these and many other things, which would be here too long to recite. For he was so Laborious and Industrious in all things, and so acute in finding out Arguments for his Discourses, that

that it was a thing almost incredible: as may be seen by the great number of Volumes, which we have already number'd up, exceeding in all four hundred Volumes: together with several others, and an infinite Number of Sentences; though I question whether all that are ascribed to him be his own.

In the last place we find that there were eight *Aristotles*; The first the Great Philosopher himself. A second formerly chief Magistrate of *Athens*. Several of whose Orations or Judicial Pleadings very neat and elegant, are extant to this day. A third who Transcrib'd *Homer's Iliads*. A fourth a *Sicilian Orator*, who wrote an Answer to the *Panegyric* of *Isocrates*. The fifth surnamed *Mythus*, a Companion of *Eschines* the Socratic. The sixth of *Cyrene*, who wrote a Book of Poetry. The seventh a *Pedagogue*, of whom *Aristoxenus* makes mention in *Plato's Life*. The last a *Grammarian* of little Esteem: Of whose writing there is extant a small Treatise of *Pleonasm*.

But as for the Stagyrian Philosopher, he had several Disciples, among whom *Theophrastus* was the chiefest; and whose Life we are therefore next to write.

THE

The LIFE of
THEOPHRASTUS.

THEOPHRASTUS an *Erelian*, was the Son of *Metantus*, a *Fuller*, as *Artemidorus* reports in his Eighteenth Book of *Deambulations*. He was first a Hearer of *Leucippus* his Countryman, and in the same City; afterwards he went to *Athens*, and heard *Plato*: and at length rang'd himself in the number of *Aristotle's* Scholars, to whom he succeeded in the Government of his School, after he had withdrawn himself to *Chalcis*, which was about the 180. *Olympiad*. They report likewise, that his Servant *Pompylus* was a very great Philosopher, as *Myronius Amastris* relates in the first of his like Historical Chapters.

Theophrastus was a Man of great Judgment, and who, as *Pamphilus* writes in the thirteenth Book of his Commentaries, delighted very much in Comedies, and was the Person that instructed and moulded *Menander*. Moreover he was a Person that would do Kindnesses voluntarily; and was very affable to all Men. *Cassander* held him in High Esteem, and *Ptolemy* also sent him several Presents. He was

was so extremely Popular, and so greatly revered by the *Athenians*, that one *Agonides* who accused him of Irreligion, had much ado to escape th Punishment of the same Crime, for which he had accused *Theophrastus*. His Auditors flocked to him from all parts, to the number of above two thousand.

In a Letter written to *Phanias* the *Peripatetic*, among other things touching the Decree made against Philosophers, he thus discourses: *I am so far, says he, from calling together great Assemblies of the People, that I seldom appear in any Company.* For by such a Retirement I have the advantage to review and correct my Writings. This was part of his Epistle to *Phanias*, wherein he calls him Scholar: Nevertheless, notwithstanding all his endowments, he made no Opposition to the Decree, but withdrew for some time, as did all the rest of the Philosophers. For *Sophocles*, the Son of *Amphiclides*, had made a Law, by which it was enacted and commanded, that none of the Philosophers should intrude themselves to preside in Schools, without the consent of the People and Senate; and that whoever it were that disoboy'd this Decree, should be punished with Death. But it pleased God that *Philo* prefix'd a day

day to answer to certain Treacheries by him committed; but then the Philosophers returned, the *Athenians* having brogated that Law, the Philosophers were restored to their Employments, and *Theophrastus* presided as he did before in his School.

He was called before *Tyrtaeus*, but *Aristotle* taking notice of the sublimity of his Language and Discourses, changed his Name, and called him *Theophrastus*. He also had a great Esteem for *Nicomachus*, the Son of *Aristotle*, and shewed him a more particular friendship, than it was usual for a Master to do: as *Aristippus* reports in his fourth Book of the Delights of the Ancients.

It is reported, how that *Aristotle* should say the same thing of *Callisthenes*, and *Theophrastus*, as *Plato* had uttered concerning him and *Xenocrates*; as we have mention'd in another place; for of one he said that apprehended, he made all things plain, through the nimbleness and quickness of his gentile Wit; but that the other was slow and heavy, and so thick-skull'd and dull, that the one required a Bridle, and the other Spurs. 'Tis said, that he took possession of *Aristotle's* Garden, so soon as he was retired to *Chalcis*, by the Assistance of *Demetrius Phalerens*, who furnished him with Money. He

He was wont to say, that 'twas better to trust a Horse without a Bridle, than to one irregular and improperly disposed.

To a certain person that at a great feast listened to others, but spoke not a word himself: *If thou art ignorant*, said he, *thou dost well; but if thou art learned, 'tis thy Folly makes thee silent*. He was always wont to have this saying in his Mouth, That there was nothing cost so dear as the waste of Time.

He was very old when hee dy'd; as having lived four score and five years, after he had retired a while from his former Exercises: Which produced this Epigram of ours upon him.

*They vainly talk, that cry, unbend your Bow,
Lest by continual stress it slacker grow;
For Theophrastus here his Bow unbent,
His Labour quitted, and to Orcus went.*

His Scholars beholding him ready to expire upon his Death-bed, asked him, as is reported, what commands he had to lay upon 'em before he departed this Life. To whom he returned this answer. *I have nothing*, said he, *more to say; but only that this Life deceives us; for that it flatters us with many pleasing Dreams,* under the

the patience of Glory, but when one abhors to live, Death comes and snatches us away: So that there is nothing more vain than the loss of Honour. My Dear friends live happily, and bear my words in mind: and either forget the saying (for the labour is great) or steadfastly apply your minds so it is for great is the Glory that attends it. *Plutarch* will not here undertake to advise you, which of the two is best; but consider among yourselves, what ye have to do. And with these words in his mouth he expired, and was honourably attended at his Funeral by all the Athenians, who followed him to his Grave. *Rhegorius* reports, That when he was very old, he was wont to be carry'd about in a Litter: and after him *Hermippus* testifies the same thing, acknowledging that he had taken his Information out of the History of *Archeleus* the *Pythian*.

He left behind to Posterity several Monuments of his sublime Wit, of which I think it but requisite to give the Reader a Catalogue, to the end that thereby it may be known how great a Philosopher he was.

First several Treatises under the name of the Persons to whom they are dedicated. A Book to *Anaxagoras*; and another to the same; one to *Anaximenes*; one to *Archelaus*;

Archelaus; one to those that belonged to the Academy, entituled *Acicarius*; one to *Empedocles*; one entituled *Eviades*; one of *Democritus*; one entituled *Megacles*; another entituled *Megarica*. An Epitome of *Aristotles* Works; one Book of Commentaries; one of Natural, Moral, and Civil Problems; and of Love; Seven of *Aristotles* Commentaries or *Theophrastics*. Of Nature. Three Books of the Gods; one of Enthusiasm; an Epitome of Natural Things; A tract against Naturalists; one Book of Nature; three more of Nature; two Abridgments of natural things; eighteen more of Natural things; seven of various Opinions concerning Natural things; one of Natural Problems; three of Motion; two more of Motion; three of Water; one of a River in *Sicily*; two of Meteors; two of Fire; one of Heaven; one of Nitre and Alum; two of things that putrifie; one of Stones; one of Metals; one of things that melt and coagulate; one of the Sea; one of Winds; two of things in dry places; two of Sublime things; one of Hot and Gold; one of Generation; ten of the History of Plants; eight of the causes of them; five of Humours; one of Melancholy; one of Honey; eighteen first Propositions concerning Wine; one of

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Drunkennes; one of Spirits; one of Hair; another of Juices; Flesh and Leather; one of things the sight of which is unexpected; one of things which are subject to wounds and bitings; seven of Animals; and other six of Animals; one of Men; one of Animals that are thought to partieipate of Reason; One of the Prudence and Manners, or Inclinations of Animals; one of Animals that dig themselves Holes and Dens; one of fortuitous Animals; 1182 Verses comprehending all sorts of Fruits and Animals; A question concerning the Soul; one of Sleeping and Waking; one of Labours; one of old Age; one of Thoughts; four of the Sight; one of things that change their Colour; one of Tears entituled *Callisthenes*; two of hearing; one of the Diversity of the voices of Animals of the same sort; one of Odours; two of Torment; one of Folly; one of the Palse; one of the Epilepsie; one of the Vertigo, and dazling of the Sight; one of the fainting of the Heart; one of Suffocation; one of Sweat; one of the Pestilence.

Mathematics. A Book of Numbers; one of Indivisible Lines; one of Measures; one of Harmony; three of Music; another of Music; one of Great and Small; one of Images; one of Twi-lights and

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Meridionals; one of Seasons; one of Arithmetical Histories, according to Augmentation; four of Geometrical Histories; six Astrological Histories; one of *Democtimus's* Astrology.

Discourse. A Book of the Art of Rhetoric; one of Precepts for the Art of Rhetoric; seven sorts of the Art of Rhetoric; one of the Art of Poetry; one of Solocisms; one of a Word; one of proper Orations; of judicial Orations; one of Proposition and Narration; one of the Exemplar; one of the Collection of Words; one of Proverbs; one of Sentences; one of Favour; one of Provocation to Laughter; one of Beauty; of Praise; of Injuries; of Flattery; of Tumult; of Comedy; one of History; six Books of the History of things spoken of God; of the Praises of the Gods; three of Lives; one of Solemnities; one of Confabulations; a Collection of *Diogenes's* Propositions; one of Calumny; two of things invented.

Of Reason. One how many ways a Man may understand; one of true and false; three of false; two of terms; one of differences; one of Signs; five containing a Collection of Problems; one of the Judgment upon Syllogisms; one

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of the solution of Syllogisms; one of *Enthymemes*; two of *Epicheremes*; Eighteen *Epicheremes*; one of Affirmation and Negation; one of Occasions or Contradictions; an Epitome of Definitions; two of Divisions; one of Causes; an Epitome of *Analytics*; three of the first *Analytics*; seven of the latter; a Treatise of Topics; two of the deduction of Places; one of the Speculation of things that belong to contentious Discourse; two of Sophisms; one of Solutions; one of simple doubts; three of Controversies; three Questions; Twenty four other Questions; one of the Collections of *Metrodorus*; one of *Zenocratic* Questions.

Of *Manners*. Of divine Felicity; another of human Felicity; of Voluntary; of the Passions; of Vertue; of the differences of the Vertues; one of Pleasure, as well as *Aristotle*; of Choice; of Counsel; of Wise Men; of Faith reposed without cunning; three of Friendship; one entituled *Amatorious*; another of Love; two of Liberality; one of Pleasure Men take in Lying; of Diffimulation; of Moral Figures; of Moral Schools.

Of *Oeconomics*. Of Piety; of the means to instruct Children; of Vertue;

of

Book V. of THEOPHRASTUS.

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of Discipline: of Frugality: of what it is to give: of Experience: three Books of Epistles: more Epistles to *Astycreon*, *Phanias* and *Nicador*.

Of *Commonwealths*. Two Abstracts of *Plato's* Common-wealth: of the Condition of a good Republic: three Books of Civil things: four of Civil Customs: two of Government: four of Politics for the time: three of Legislators: An Epitome of the Laws in ten Books: one of Laws: twenty four of Laws disposed according to Order and Alphabet: one of unjust Laws: one of an Oath: one to shew how Cities may be peopled. Of *Kingdoms*. One of a Kingdom: two more of a Kingdom: one of the Education of a King: one of Tyranny: one of Kingdom to *Cassander*: one of Riches. All these Books and Treatises were composed by *Theophrastus*.

I also met with his Will in these words. My will shall be well and duly performed, as I hope, if when I come to dye, it be no otherwise executed, than I have enjoined it by this my Testament. First, I give to *Melanthus* and *Pancreon*, the Sons of *Leo*, all my Moveables that belong to my House. For what *Hipparchus* obliged me withal, I would have it expended upon the Reparations of the School, and

for adorning the Theatre much better, if it be possible than it was before : and let the Statue of *Aristotle* be set up in the Oratory of the said School, with all the Sacred Jewels that were there before. I would have also rebuilt the Portico adjoyning the same School, in the same condition it was before, or better if possible ; and that the Map of the World be set up at the lower End : and that an Altar be erected not far from it, the same in form the other, whether for Decency or Perfection. Moreover my Will is, That the Statue of *Nicomachus* be finished, and gave order to *Praxiteles* : but as for the Expences of setting it up, let him defray that charge himself, and let it be set up where my Executors shall think most Convenient, whom I have for that purpose named in my Will. Thus much in reference to the Oratory, and its Sacred Jewels. Moreover I bequeath to my friends who are specially nominated in this my Will, and to those that will spend their time with them in Learning and Philosophy, my Garden, Walk, and Houses adjoyning : upon condition however that none of them shall claim any particular property therein, nor go about to alienate 'em from their proper use : but that they shall be enjoyed in Common by

'em all, as a sacred place where they may familiarly visit one another ; and discourse together like good friends. And these are they to whom I bequeath this Common Possession ; viz. *Hipparchus*, *Nellus*, *Callio*, *Demotius*, *Demaratus*, *Callisthenes*, *Melantus*, *Pantheon*, and *Nisippus* ; to whom I add *Aristotle* the Son of *Midias* and *Pythias* ; who if he please to addice himself to Philosophy, may enjoy equal Privileges with the rest. I recommend him to his most ancient Friends, to take care that he be instructed in Philosophy. For my part I desire to be buried in any part of the Garden, where they shall think most convenient, charging them not to be at any superfluous Expence, either upon my Funeral, or upon my Tomb. Which being done, my Will is, That *Pompylus*, who lives in the House, take care of every thing, as he did before. To which purpose I recommend him to all that shall enjoy the forementioned Privileges, and that it be as much to his profit as may be. Moreover it is my Will, as I have formerly testified to *Melantus* and *Pantheon*, That there be an Assignment of two thousand Drachma's to *Pompylus* and *Threptes* my free'd Bondmen, who have served me faithfully ; and, That this Assignment be made upon *Hipparchus* ; besides those o-

ther Emoluments which they have received at my hands; and that the said Assignment be made over to them firmly in their own Names. Moreover I give them *Sotomales*, and a Servant Maid. As for my Boys, it is my Will that *Molo*, *Cymo*, and *Parmeno* be forthwith set at Liberty. As for *Manes* and *Callias*, I will not have them enfranchized till they have laboured four years longer in the Garden, so that there be no fault found with their Labour and Diligence; but then let them have their Freedom. Let my household Goods be appraised, and sold for the Benefit of those to whom I have bequeathed them, with this proviso, That *Pampylus* may have enough for his own use, as the Executors shall think reasonable. I give *Cano* to *Demotimus*, and *Donax* to *Nelus*. As for *Enbins*, I would have him sold, and that *Hipparchus* give three thousand Drachmas to *Callio*. Had I not a respect for *Hipparchus*, as to a Man to whom I have been greatly beholding, and who is now perplexed in business of his own, I had joyned him with *Melantus* and *Pancreon* in the Execution of this my Will. But I thought it better to assign a sum of Money upon *Hipparchus*, than to put him to that trouble. Therefore let *Hipparchus* pay *Melantus* and *Pancreon* two Talentseach; being also

also bound by that means to furnish the said Executors, as occasion shall require, with Money to defray the Expences in Execution of this my last Will and Testament. Which being done, I discharge him from all farther trouble, according to the Covenants and Articles between us. Moreover my will is, That all the Profit which *Hipparchus* receives from *Chalcis* in my Name, shall be entirely his own. Now for the Executors whom I desire to be Executors of this my last Will, let them be *Hipparchus* first, then *Nelus*, *Strato*, *Callio*, *Demotimus*, *Callisthenes* and *Cresarchus*.

This was *Theophrastus's* Will, of which a Copy being sealed with his Seal, was put into the hands of *Hegeflas*, the Son of *Hipparchus*; Witnesses to it were *Callippus*, the *Pelanean*, *Philomelus*, *Eunonymus*, *Lyfander*, *Hybens*, and *Philo* of *Alopeca*.

Olympiodorus also received another Duplicate of the same Will, in the presence of the same Witnesses. *Adimantes* another from *Andrusthenes* his Son, to which were other Witnesses, *Acimnestes* the Son of *Cleobulus*, *Lyfistratus* the Son of *Phido* the *Thrasian*, *Strato* the Son of *Arceflaus* of *Lampsacum*, *Thefippus* the Son of *Thefippus* one of the Potters; and *Dioscorides* the

the Son of *Dionysius* the *Episcopus*. Some there are who affirm, That *Strato* the Physician was one of his Hearers; which I will not contradict. However *Strato* succeeded him in his School.

The LIFE of STRATO.

STRATO, of whom *Theophrastus* makes mention in his *Will*, was a Native of *Lampsacum*, the Son of one *Arcefilus*; a Man certainly of great Eloquence, and who formerly assumed the Title of a Physician; as being by reason of his great Industry superiour to others in those kinds of Speculations. But among other Employments that he had, he was tutor to *Ptolemy Philadelphus*; from whom they say he received a present of four and twenty Talents.

He began to preside in the forementioned School, as *Apollodorus* testifies in his *Chronicles*, in the hundred thirty third Olympiad, and held it eighteen years.

He wrote several Volumes, of which these were the chiefest: An Extract of Royal Philosophy; three Books of Enthusiasm; of Causes; of Vacuum; of Time;
of

of Light and Heavy; of the Heaven; of the Generation of Animals; of Coition; of the Faculties; of the Wit; of Growth and Nourishment; of Dreams; of the Sight; of Colds; of the Nature of Man; of Sickness; of Crises; of Hunger; of dimness of Sight; of Animals whose Original was uncertain.

Of Discourse. Of Accident; of more and less; of Antecedent and Consequent; of a Definition; of the Principles of Places; some Solutions of Doubts.

As to Manners. Of Felicity; three Books of Good; of Pleasure; of Strength; three of Justice; and a single Tract of Injustice.

As to Civils. Three Books of a Kingdom; two or three of a Magistrate; A Tract of Judgments; another of Metallic Engines. He also wrote some Lives, and some Commentaries: but it is questioned whether they were his or no.

There are also extant about 450 of his Epistles that begin, *Strato to Arsenoe, Health.*

He is reported to have been of so thin and exhausted a Constitution, that he was not sensible of his Death, as we have described him in the following Epigram.

As

*At length reduced to Skin and Bone,
Strato was quite transparent grown.
A Candle set in Mouth upright
Would through his Cheeks have giv'n ye light.
His Soul perceived it, and afraid
Of catching cold, so thinly clad,
Away she stole, as Nurses creep
From Beds of sick Men, when asleep;
Or as they steal from drinking Trade,
That leave the Reckoning to be paid;
So parted Strato and his Soul,
For whom all Athens did condole.*

We meet with eight Strato's in all among the Writings of other Authors. The first, a hearer of *Isocrates*. The second our Philosopher himself. The third, a Physician, the Disciple, or as others say, the Foster-Child of *Erasistratus*. The fourth was a Historian, who wrote the War of *Philip* and *Persus*, who headed two Armies against the Romans. The sixth, a writer of Epigrams. The seventh an Ancient Physician as *Aristotle* testifies. The eighth a *Peripapetic*, who lived in *Alexandria*.

His Will is also Extant in this Form. Seeing that according to the Frail Condition of other Men, I must be laid in my Grave; I dispose before my Death of my Affairs. First my Will is, that *Lampyrion* and

and *Arcefilaus*, be possessors of all that I have in my House. Moreover I assign the Expence of my Funeral upon the Money, which I have lying at *Athens*, charging my Executors that it be performed with all solemn Decency imaginable, but not superfluous. My Executors shall be *Olympicus*, *Aristides*, *Mnesigenes*, *Hippocrates*, *Epicrates*, *Gorgylus*, *Diocles*, *Lycos*, and *Athanes*. I leave *Lycos* Head of the School, as being not so full of business as the rest; besides that he has a Body able enough to undergo the Trouble. I also leave him all my Books, except those that I have written my self, with all the Vessels, Pots, and Carpets which I made use of when I entertained my Friends. My Will also is, That my Executors shall give to *Epicrates*, five hundred *Drachma's* and a Boy; such a one as *Arcefilaus* shall judge most convenient. Moreover my Will is, That *Lampyrion* and *Arcefilaus* shall cancel the Bonds which *Daippus* made for *Hireus*, that he may be discharged from them and their Heirs, of all dues and demands whatever. And in regard of the Kindnesses and Benefits which we have received from him, We order our Executors to pay him five hundred *Drachma's* and a Boy, such a one as *Arcefilaus* shall think fit, that he may live handsomely.

ly. I set free *Diophantes*, *Diocles*, *Abna* and *Dromo*: but as for *Simmas*, I leave him to *Arceflaus*. It is also my Will, that till *Arceflaus* shall return, that *Hircus* shall give up his Accompts to *Olympicus*, in the presence of *Epicrates* and the Rest of the Executors, deducting my Funerall Expences, and other necessary Ceremonies. As for the rest of the Money remaining after the stating of the Accompts in the hands of *Olympicus*, let *Arceflaus* take it to his own use, exacting nothing from him for Time or Interest. Lastly, I desire *Arceflaus* to cancel the Writings between me and *Antimus*, and the said *Olympicus*, which lye in the hands of *Philecrates*, the Son of *Tisamenus*. And then let them make me such a Monument as *Arceflaus*, *Olympicus* and *Lycus* shall think fitting. Thus you may see by what we have already said, he was a person of Note and for the Beauty, Variety and Grace of his discourse, worthy the Admiration of Posterity. Nevertheless he was more addicted to the Study of the Natural Sciences than any other, as being the most Ancient, and that wherein the Greatest Wits had exercised their Ingenuities.

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The LIFE of

L Y C O.

L Y C O the Son of *Astyanax* of *Troas*, was a person of great Eloquence; and one that was every way fit to form and fashion the manners of young Men; for he was wont to say, That Shame and Praise were as requisite for Youth, as the Bridle and Spur for Horses.

You may understand by some Touches, what a great Person he was, whether it were for Discourse, or for the Interpretation of his own Conceptions. For happening to speak of a Poor Virgin, he said thus, *That a Poor Virgin who being arriv'd to ripe Years, and in the Flower of her Age, and lies at home in her Fathers House, for want of a Portion to marry her, is an intolerable Burthen.* And therefore tis reported that *Antigonus* speaking of him, compared the Nature of Men to the Nature of Pears, saying that it was impossible to transport the Beauty and sweet Scent of one Pear into another, or to exchange the Graces of this, for the Endowments of that Man. And therefore in my Opinion we must seek for the true Faculty of well expressing every thing, in several Men,

Men, as we do for the sweetness and goodness of Pears, not all from one Tree. Which was the Reason that some Men considering the sweetness of his Discourse, put a G before the L, and called him *Glyco*, which signifies as much as sweet. Besides he was a Man that always wrote different from himself; such a Plenty of words he had at his command. He often laugh'd at those that repented themselves, for having idl'd away their Youth, without ever learning or improving their knowledge, with a Resolution by their diligence for the future, to repair the losses of their mis-spent time. For said he, *They go about a thing which is almost impossible: for that the one had too late repented their folly, to think by wishes to repair the defects of their Negligence; and they that betook themselves to Study in their old Age, though they were not quite out of their wits, yet they were next door by; and resembled those that sought to see their faces in troubled Waters, or to find the Naim of a Right in a Crooked Line.* He was wont to say, *There were many that strove to out-doe one another at pleading and wrangling, but few that ventur'd for the Olympic Crown.* And as for his Counsels, the Athenians found Benefit of 'em, more than once or twice.

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There was never any Man more neat and curious in his Apparel than himself. For as *Hermippus* reports, he was wont to wear the most fashionable and the richest Stuffs he could buy; so that his Effeminacy in that particular was almost incredible. However he was very much given to Exercise, and preferred Wrestling before all others: by which means he was very strong, vigorous, and lusty. *Antigonus* the *Carystian* reports, that in his younger days he was very feeble and tender of Body. But having Convenience in his Country of Wrestling, and hurling the Ball, he omitted no means that might render a Man active and lusty.

He was always welcome to *Attalus* and *Exmenes*, who with some few others held him in high Esteem, and many times gave him signal Testimonies of their Royal Munificence. *Antigonus* laboured by all ways imaginable to have had him in his House; but all his Hopes and Contrivances fail'd him. But he had such an Antipathy against *Jerome* the *Peripatetic*, that he of all the Philosophers was the only Person who absented himself from the annual Solemnity to which they were invited, because he would not come into his Enemies Company. He governed the School forty two years from the day

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that *Lyco* surrendered up the Employment to him, by his Will; which was in the Hundred twenty seventh Olympiad. Nor must I here forget to tell you, that he was a hearer of *Panthades* the Logician.

He died in the Seventy fourth Year of his Age, being strangely tormented with the Gout; as we have describ'd him in the following Epigram.

*Fettered in Oily Rag and Clout,
Lyco long lay, tormented with the Gout,
Till Death his Pain to ease,
Cur'd him at once of Life and his Disease.
But here's the Wonder;
He that, altho' could hardly Crawl,
But still in danger of a Fall;
When dead and stiff, ne'er stood to blun-
But in the twinkling of an Eye,
To Pluto's Mansions in a Night could fly.*

There were also several other *Lyco's*. The first a *Pythagorean*: the second himself: the third a Writer of Verses; and the fourth a Maker of Epigrams.

We have also recovered his last Will, after much toil and diligent Search, which was to this Effect. My Will is, if

I cannot overcome the force of my present Distemper, that my Estate shall be disposed as I hereby ordain. First, I give to *Astyanax* and *Lyco*, my two Nephews, all the Goods in my House; unless what I have borrowed or taken upon Mortgage in *Athens*, and what shall be expended upon the Solemnities of my Funeral. As for what I have in the City, and at *Aegina*, I give it particularly to *Lyco*, because he bears my Name, and because we have liv'd long in great Friendship together, as it was his duty to do, because I have always looked upon him as my Son. I leave my walking place to my Friends and Familiars, *Bulo*, *Callio*, *Aristo*, *Amphio*, *Lyco*, *Pytho*, *Aristomachus*, *Heracles*, *Lycomedes*, and to *Lyco* before-mentioned, my Brothers Son. Moreover I desire *Bulo* and *Callio*, and my other Friends to take Care that there be no want, nor superfluity at my Funeral. As for my part in *Aegina*, let *Lyco* see it distributed after my Decease to the Youngmen to buy them Oil for their Exercises, and that they may have an occasion to remember their Benefactor. I would have him advise with *Diophantes*, and *Heraclides* the Son of *Demetrius*, where to set up my Statue. As for my Estate in the City, I desire *Lyco* to pay every Man his due, and what

Bulo and *Callio* shall have laid out upon my Funeral; but for that Money let him charge it upon my Household Goods. Let him satisfy my Physicians, *Pasithemis* and *Midar*, Persons highly deserving by reason of their great Skill, and for the pains they took about me in my Sickness. I give to *Callinus's* Son, two fair Cups, and to his Wife two precious Stones, and two Carpets, the one Shagged, the other smooth; a Jacket and two Pillows, that they may see we have not forgot 'em, as far as it stood with our Honour. I forgive *Demetrius*, made free long since, the Price of his Redemption, and order him a Legacy of four *Mina's* beside. I give *Micros* his Freedom, and recommend him to *Lyco* to instruct him for six Years. I also give *Chares* his Freedom, and order him his Being with *Lyco*, two *Mina's* in Silver, and all the rest of my Books, except those which I never yet made publick, which I recommend to *Callinus* to publish. Moreover, let *Syrus* my free'd Man have four *Mina's*, and *Menodora* for his Servant-Maid; and if he owe me any more I freely discharge him. I give also five *Mina's* to *Hilaras*, a shag Carpet, two Pillows, a figur'd Coverlet, and a Bed, such a one as he shall make choice of.

I also enfranchise the Mother of *Micros*, *Noemo*, *Dio*, *Theg*, *Euphrano* and *Hermias*. As for *Agatho*, I do not think it fit that he have his Freedom these two Years. And as for my Litter-Carriers, *Opelio*, and *Possidonius*, let them stay four Years longer before they be set at Liberty. Moreover my Will is, That *Demetrius*, *Crito*, and *Syrus* have each of them a Bed, and one of my old Suits, such as *Lyco* shall think most Convenient. As for the place of my Burial, let *Lyco* consider whether he will bury me here, or in my House; for I am assur'd that he knows what is decent and comely as well as my self. And thus let him execute the Contents of my Will, and all the rest is his own. The witnesses to this Will, were *Callinus* the *Hermionean*, *Aristo* of *Chios*, and *Euphronius* the *Peanian*.

He shewed himself in all his Actions that appertained either to Learning or the Study of Human Things, so wise, that his Prudence did not only extend it self to what was before his Eyes, but also to provide so well by his Will for all his Affairs, that he deserves to be a Pattern for every one to imitate.

The LIFE of

D E M E T R I U S,

DE M E T R I U S the Son of *Phaenestratus* was a Native of *Phaleræ*, and Hearer of *Theophrastus*. But being a great pleader of Causes at *Athens*, he got into that Credit by means of his Parts, that he was called to the Government of the City; where he continued in the first rank of Dignity for ten whole Years, during which time, there were erected three Hundred and sixty Statues in his Honour, the most part of which were on Horseback, or drawn by Chariots, with two Horses a-breast, and all finished in ten Months.

He began to be engag'd in publick Business, as *Demetrius* the *Magnesian* testifies in his Equivocals, at what time *Harpalus* came to *Athens*, flying the sight of *Alexander*. He discharged the Trust reposed in him to a wonder, and held it a long time, to the great advantage of his Fellow-Citizens. For tho' at the beginning of his Government, he was not overmuch advanced in Honour and Wealth, however he left his City much wealthier

in Revenue, and adorned with sumptuous Buildings. He was descended, as *Phavorinus* reports, from one of the most noble Families in the City, that is to say, from that of the *Canons*, and as the same Author asserts in the second of his Commentaries, he had a she Friend, whose name was *Lamia*, that was at his Service; but that he had suffered under *Cleo*, that which was neither for his Honour nor Modesty.

Moreover *Didymus* recounts, that a certain Curtezan called him *Charito-Blepharus*, that is to say, Charmer of Ladies, and that another called him *Lampetes*, as a great boaster of his Abilities to please Women. 'Tis reported that he fell blind at *Alexandria*; but that *Serapis* restor'd him his Sight, in praise of whom he wrote several Hymns, such as they sing now at this time.

However being in so much Credit among the *Athenians*, he could not avoid the assaults of Envy, to which all Men in high Degree are obnoxious. So that after he had escaped the Snarcs of some of his Maligners, he was at length in his absence condemned to Death. Nevertheless as Providence had ordered it, they could not seize his Person, and therefore like Madmen exercised their Rage upon

his Statues, some of which they threw in the Dirt, sold others, and buried several in the Sea, besides a great number that were broken and spoil'd, except one that was overlooked in the Castle.

This the *Athenians* did by the Command of King *Demetrius*, as *Phavorinus* testifies in his various History. Nor was this all; for us the same *Phavorinus* relates, they accused him of Irreligion in the Administration of the Government.

Moreover *Hermippus* relates, that he withdrew himself, after *Cassander* was put to Death, and sheltered himself with *Ptolemy Soter* for fear of *Antigonus*; and that after he had continued there a long time, he advised the King among other things to declare his Children, by his Wife *Eurydice*, his Successors; but the King rejecting his Counsel, bequeath'd his Diadem to a Son that he had by *Berenice*, which was the Reason, that after his Father's Death, he kept *Demetrius* close in the Province, where he spent the remainder of his days in a miserable Condition.

He dyed as it were in his Sleep, being bit in the hand by an Asp as he lay slumbering, and was buried in the Province of *Bysitris*, near *Diospolis*, and we made him the following Epigram,

*As wise Demetrius slumbering lay,
An Asp to his Hand made way:
The Venom flew: and thus by tapping
One little Vein, Death caught him napping.*

As for the Counsel, which he gave the King in his Epitome of the successions of *Sotian*, it diverted *Ptolemy* from his design of leaving the Kingdom to *Philadelphus*; upon this account; for, said he, If thou giv'st it the other, thou wilt never enjoy it thy self. However it were, this is certain, that *Menander* the Comic Poet was accused at *Athens* upon this particular Point, so that he narrowly escaped his being Condemned to Death, for no other Reason, but because he had been *Demetrius's* Friend. But *Telephorus*, Son in Law to *Demetrius*, made it his Business to clear him of that Imputation.

He exceeded in number of Books and Verses, all the *Peripatetics* of his Age. Which Works of his were part Poetry, part History, partly of Government, and partly concerning Rhetoric. To which we may add his Speeches and Orations, as well at the Council-Table, as when employed in foreign Embassies. To give ye then a Catalogue of his Writings, They were these; Five Books of Laws;

two

two of the Citizens of *Athens*; one of Laws; two of Rhetoric; two of military Discipline; two of the *Iliads*; four of the *Odysses*; one of a Republic; one of an Employment for ten Years; one of the *Ionians*; one of Embassies; one of Fidelity; one of Favour; one of Fortune; one of Magnificence; one of Laws; one of Marriage; one of Obstacles; one of Peace; one of Studies; one of time; one of *Antiphanes*; one of Time; *Tipies* one; one of Sentences. Several others entituled *Medon*, *Cleon*, *Socrates*, *Erotics*. *Phedonides*, *Ptolemy*, *Artaxerxes*, *Aristomachus*. *Homerica*. *Aristides*, *Exhortatorius*; *Dionysius* the *Chalcidian*; the incursion of the *Athenians*; the Proem of History; the sworn Harangue; Right. His Epistles making one Book: his Stile is Philosophical, sometimes intermixed with Rhetorical vigour, and force of Eloquence.

Understanding that the *Athenians* had pulled down his Images: However, said he, they have not overturned that Virtue for which they were set up.

He was wont to say, that the Eye-brows were Members, which were not to be despised because of their smallness; for that by them we might understand the whole course of our Lives; that Riches were not

not only blind, but Fortune their Mistress. That Eloquence had as much power in Republicks, as the Sword in War. One day beholding a young Debauch, that liv'd a desolute Life; Look there said he, a perfect *Mercury*, with a Belly, Beard, and Privy-Parts. When he saw Men puffed up with Honour, he was wont to say, That the growing height should be taken down, and only the understanding left behind. He held it for a Maxim, That young Men were to pay Reverence to their Parents at Home, and in the Streets, and when they were alone, to respect themselves. Moreover that it was not proper for a Man to visit his Friends in Prosperity, without being called.

We meet with twenty more of the same Name: all Persons of note, and worthy to be remmembred. The first an Orator of *Chalcedon*; the second our Philosopher; the third a *Peripatetic* of *Constantinople*; the fourth surnamed *Graphicus*, a Person ready in Discourse, and a Painter withal; the fifth an *Aspadian*, and Disciple of of *Apollodorus* the *Solenian*; the sixth a *Calatinian*, who wrote twenty Books of *Asia* and *Europe*, and eight more of the acts of *Antiochus* and *Ptolemy*, and of the Government of *Africa*, under

under their Reigns; the eighth a Sophister, who wrote of the Art of Rhetoric, while he lived at *Alexandria*; the ninth a Grammarian of *Adramysum*, surnam'd *Ixion*, because he was thought to have put some affront upon *Juno*; the tenth a Grammarian of *Cyrene*, surnamed *Stannus*, a Person of great Reputation; the eleventh a *Sceptian*, rich, noble, and a Lover of all learned Men, who left his Estate to *Metrodorus*; the twelfth a Grammarian of *Erythraa*, registred among the Citizens of *Temna*; the thirteenth a *Bithynian*, the Son of *Diphylus* a Stoic, and Disciple of *Panetius* the Rhodian; the fourteenth an Orator of *Smyrna*. All these wrote in Prose.

The Poets of this name: the first was a Comedian, the second an Epic Poet, of whose Writings we find nothing extant but these Verses against Envious Persons.

*The Man whom lately Envious Feud
So hotly to the Grave pursu'd,
How do they now his Aid implore,
That wrought his Bane but just before;
They who condemn'd the vigorous Life,
Are for the Tombstone now at strife.*

The

*The Man was scorn'd, who Shadows claim'd,
And Potent Cities are inflam'd;
To War they go, and slaughter make,
As if the Idol were awake,
And saw, well pleased, how bloody War
Reveng'd his causeless Massacre.*

The third of *Tarsus*, and a writer of Satyrs. The fourth, a troublesome Scribler of *Iambics*. The fifth a Statuary, of whom *Polemo* makes mention. The sixth and last an *Erythraan*, both a Historian and a Rhetorician.

The LIFE of

HERACLIDES.

HERACLIDES, an *Heracleote*, the Son of *Enthyphron*, was a Person of a great Estate. He came from *Pontus* to *Athens*, where he made it his Business to hear the Philosophers, and among the rest *Spensippus*, to whom he first became a Scholar; after that he went among the *Pythagoreans*, in imitation of *Plato*; and lastly was a Hearer of *Aristotle*,

ile, as *Sotio* testifies in his Book of *Successions*. He was very gorgeous in his Apparel. He was shaped squat, and with his Belly strutting out; so that they gave him the nickname of *Pompic*, as one that made a great Show in the Streets, instead of *Pontic*; otherwise he was a Man grave, and of a graceful Deportment.

His Works also demonstrate the Excellency and soundness of his Judgment. And first his Dialogues about the institution of evil Manners and Behaviour: One of Justice; one of Temperance; one of Piety; one of Strength; one of Virtue; one of Virtue so generally taken; of Felicity; of a Prince; of Laws and things that are agreeable with them; of Words; of Bargains; of forc'd Love, otherwise entituled *Clinias*; of the Understanding; of the Soul; of the Soul and Nature; of Images; against *Democritus*; of Heaven; of things in Hell; two Books of Lives; of the Causes of Sickness; of Good; against *Leno*; against *Metto*; of the age of *Homer*, and *Hesiod*, and *Archilochus* in two Books; a tract of Music; of things written by *Sophocles* and *Euripides*; of Music in two Books; one entituled *Theorematic*; of the three Tragic Poets; Characters; four enarrations

of

of *Heraclitus*; an Enarration to *Democritus*; two Books of Solutions; advertisements to *Dionysius*; of Rhetoric in two Books; the Duty of an Orator, Entituled *Protagoras*; the History of the *Pythagoreans*; of Inventions.

Here we are to understand that he handles some of these Subjects under Comical Fictions, as Pleasure and Chastity; others under Tragical Fictions, as Piety, Power, and those things that are in Hell. He also keeps close to the Character of the Persons whom he introduces in his Dialogues, so that still a Philosopher speaks like a Philosopher, a Captain like a Captain, a Citizen like a Citizen. And besides those Dialogues already mentioned, we meet with others that are of his Composition, concerning Geometry and Logic. In short he was a Man to whom nothing came amiss; as being furnished both with Matter, Phrases, and Words for all manner of Subjects and Discourses.

Some report, that he set his Country free from the yoke of Tyranny, after he had put to death the Tyrant that held it in Subjection; and among the rest, *Demetrius* the *Magnesian* in his *Homonymia*; not only asserts this for Truth, but recites another Story of him; how that he

he charged one of his Familiar Friends to hide his Body after his Decease, where it might not be found, and that he should lay in his Bed a certain Snake, which he had privately foster'd in his House from a young one, on purpose that they might think he was taken by the Gods up into Heaven: That his Friend did as he was ordered, but that the Imposture was discover'd. For his Fellow-Citizens flocking from all Parts to deify him with their Excomiums, the silly Snake terrified with the noise, came hissing from under the Bed-cloths, and frighted all the Company out of the Room. By which means the Cheat being discovered, *Heraclides* was adjudged quite another sort of a Man than he design'd to have been, which was the Reason we made him this Epigram.

Great Heraclides thought to cheat the World,

*To leave between his Sheets a Serpent swol'n;
As if the Gods had ravish'd their Delight;
To taste Ambrosial Food with them that Night.*

*'Tis true the Dragon might be call'd a Beast,
But yet more Beast was he with Heaven to jest
For which, with a swift Palsy struck, his End
Shew'd us how vainly Men with Gods contend.*

Hippobotus

Hippobotus avers the same. But *Heraclides* tells the Story of his Death quite another way. For he says, that the *Heraclides* seeing their Country laid waste by Famine, deputed certain Persons to consult the Oracle of *Apollo*, about the redress of their Calamity. Whereupon *Heraclides* brib'd the *Pythian* Priestess and the Deputies, to the end, that at their return they might say, that their Country would not be reliev'd, till they had honoured *Heraclides*, the Son of *Enthy-men*, yet living, with a Crown of Gold, and plac'd him after his Death among the Hero's and Semi-Gods. Which was done accordingly: Nevertheless, they who were Actors in this Tragedy, got little by it; for just as *Heraclides* was crown'd in the Theatre, he was struck with an Apoplexy, and the Commissioners with an Epilepsy, with such a giddiness in their Heads, which never left 'em till they breath'd out their Souls. And as for the *Pythian* Priestess, she dyed at the same Instant, being bit by a venomous Snake in the Vestry.

Aristoxenus the Musician reports, That he wrote several Tragedies under the Title of *Thespis*.

Cameleo also relates, That he stole the choicest of his Writings from *Homer* and

Cc

Hesiod.

Hesiod. Moreover *Autodorus* an *Epicurean* Philosopher reprooves him for many things which he writ in his Treatise of Justice. But *Dionysius* the Mathematician, or as others will have it, *Spinthian* attributes those Writings to *Sophocles* in his *Parthenopea*; which *Autodorus* believing to be false, when he comes to the same Verses in certain Commentaries of his, he quotes 'em as made by *Heraclides*. *Dionysius* thereupon signified to *Autodorus* his mistake; but the other still mistrusting the Truth, he sent him the Verses transcribed out of the Original Copy, conformable to *Pancalus's* Copy, which *Pancalus* was *Dionysius's* Friend. But *Autodorus* still persisting in his Obstinacy, and affirming he could prove the contrary, *Dionysius* sent him the following Verses.

*Thou must not think the wary Ape to noose,
And therefore seek out Cullies to abuse;
For Senseless Heraclide's a Man well known,
T'have eaten Shame, and drank to wash it
down.*

Besides this *Heraclides*, there were thirteen others. The first a native of the same Country, and a writer of *Pyrrieh* Fancies. The second a *Cumean*, who wrote

wrote five Books of the *Persian* Story. The third a *Cumean*, who wrote concerning the Art of Rhetoric. The fourth a *Calatinian*, or *Alexandrian*, who set forth his Successions in six Books, and a *Lem-beatic* Oration, entituled *Lembas*. The fifth of *Alexandria*, a Writer of the *Persian* Proprieties. The sixth a *Bargyleitan* Logician, who wrote against *Epicurus*. The seventh a *Nicesian* Physician. The eighth a *Tarentine* Empiric. The ninth a writer of Precepts in Verse. The tenth a *Phocian* Statuary. The eleventh a smart Epigrammatist. The twelfth a *Magnesian*, who wrote a Poem, entituled *Mithridates*. The thirteenth an Astrologer, and our Philosopher makes the fourteenth.

The End of the fifth Book.

Cc 2

Dio-

Diogenes Laertius:

Containing the
Lives, Opinions, and Apophthegms

Of those that were most Famous in

PHILOSOPHY.

The Sixth Book.

Translated from the Greek by *William Baxter, Gent.*

The LIFE of
ANTISTHENES.

ANTISTHENES was the Son of *Antisthenes*, and an *Athenian* by birth: but he was thought not to be rightly descended. Whence it is that once he said to one that twitted him with it, *Even the Mother of the Gods is a Phrygian.* For his

* *Strange Women were as infamous at Athens as the were in Judæa, and it was as unlawful to marry with them.*

his Mother was look't upon as a *Thracian*. Whence it was, that having signalized himself in the Battel of *Tanagra*, he gave occasion to *Socrates* to say of him, *So brave a man as he could not be an Athenian by both sides*. And himself once reflecting upon the *Athenians*, for valuing themselves upon their being Earth-sprung, said, *That could make them no better Gentlemen than Snails and Caterpillars*. He was first hearer of *Gorgias* the Orator: whence it is that he expresses an haranguing kind of Style in his Dialogues; and especially in his Truth and Persuasives. And *Hermippus* saith, That at the *Isthmian Games* he lookt upon him to praise and commend the *Athenians*, *Thebans* and *Lacedæmonians*: but seeing a very great Course coming in from those Cities, he left it off. Afterwards he struck in with *Socrates*, and improved so much by him, that he persuaded his Scholars to go with him to School to *Socrates*. And though he dwelt at the *Pireaum*, yet went he up every day forty *Stadia* to hear *Socrates*. Of whom when he had got the Art of Patience, and had affected a sedateness of Mind, he became the first Founder of the *Cynick Philosophy*. He would make out that Labour was good, by the great *Hercules* and *Cyrus*, borrowing the one Ex-
ample

ample from the *Greeks*, and the other from the barbarous People. He was also the first man that ever defined a Definition, saying, *A Definition is that which declares what any thing is whereby it is*. He used often to say, *I had much rather be mad than sensually delighted*: and, *That a man should accompany with no woman that would not acknowledge the kindness*. And to a young Youth of *Pontus* that purposed to be his Scholar, and therefore asked him what things he should have occasion to use; he replied, *A new Writing-Book, a new Writing-Pen, and a new Writing Table*; intending in it his Mind. To one that asked him what kind of woman he should marry, he said, *If thou hast a handsome woman thou wilt have a * Common woman; but if an ugly one, thou wilt have a † Tormentor*. Hearing upon a time that *Plato* spoke ill of him, he said, *It is like a Prince to do well, and be ill spoken of*. Being admitted to the Mysteries of *Orpheus*, and the Priest telling him that such as were initiated into those Rites should participate of many good things in the World beneath, he said, *And why then dost not thou dye?* Being on a time upbraided, as not being descended of Parents that were both free, he said, *I am not descended of Parents that were both Wrestlers, and*

* Κοινὴν.
† Τόρμην.

* I read οὐκ
ἐν ἑαυτῷ, for
ἐν ἑαυτῷ.

† Κόραυς.
* Κόλαυς.

yet I can wrestle. Being asked why he had so few Scholars, he said, *Because * I do not keep them out with a silver Staff.* Being askt why he did chide his Scholars so severely, he said, *Doctors were wont to do the like to their Patients.* Seeing upon a time an Adulterer making his Escape, he said, *Unhappy Fellow! what a danger mightest thou have escaped for one Obolus?* He used to say (as Hecato in his Sayings informs us) *It was far better to light among Ravens than among * Flatterers: for those would eat but dead men, but these the living.* Being askt what he thought the happiest thing among men, he said, *To dye in a prosperous Condition.* As one of his Followers was bewailing the loss of his Memoirs, he said, *You ought to have written them on your Mind, and not upon Parchments.* As Iron is fretted by rust, so (he said) were envious persons by their own ill nature. He said, *They that would be immortal should live proudly and justly.* He said, *Commonwealths were then destroyed, when they lost the distinction betwixt good men and bad.* Being once commended by wicked Fellows, he said, *I am mightily afraid I have done some mischief.* The Cohabitation of Brothers living in Amity, he said, *was stronger than any Wall.* He said, *A Traveller should make such Provisions for his Journey, as would*

would swim out with him in time of Shipwrack. Being once upbraided with keeping Company with wicked Fellows, he said, *Physicians keep company with sick people, and yet have no Fever.* He would say, *It was an absurd thing to pick Darnell out of Wheat, and useless persons out of a Compagne, and yet to let envious persons live in a Civil Society.* Being askt what advantage he reaped by Philosophy, he said, *To be able to keep my self Company.* When one said to him at a Banquet, *Pray Sir sing;* he replied, *Pray, good Sir, pipe to me.* When Diogenes asked him for a Gown, he bid him fold in his Mantle. Being asked which of the Sciences was the most necessary, he said, *To unlearn bad things.* He advised such as heard themselves ill spoken of, to bear it a little better than a man that had Stones flung at him. He would rally Plato as too inflate: As therefore he beheld once at a publick Shew a snorting Horse, he said to Plato, *I phansy thou wouldst have made a gallant Prancer thy self.* This he said, because Plato would never leave off commending the Horse. And as he once made him a Visit when he was sick, and saw the Basson where Plato had vomited, he said, *Here is Choler, but I see no pride.* He gave Counsel to the Athenians to elect their
Asses

Asses to be Horses : But they looking upon that as very ridiculous ; *Why* (said he) *you make men Leaders of your Armies that have nothing to recommend them but your Votes.* To one that said to him, There are a great many that speak very honourably of you ; he said, *What harm have I done ?* As he was turning the ragged part of his Mantle outward , Socrates espied him, and said, *I see thy Vanity through thy Mantle.* Being asked by one (as we are told by Phalaris in his *Sacnatics*.) What he should do to become a worthy good man, he said, *If thou wilt learn of such as know it, that the evils that are in thee should be avoided by thee.* To one that spoke well of Sensuality, he said, *I pray God my Rummies Children may have their fill of it.* To a young man that presented himself in a finical posture to a Carver, he said, *Prothas tell me, if that Copper had but speech, what thou wouldst have to boast of ?* And when he had made answer, *My Beauty ;* he said, *art thou not thou ashamed to be so pleased with being like a dumb thing ?* A young man of Pontus, promising to take great care of him as soon as his Ship with Salt-fish should arrive, he took him along with him with an empty bag, and went to a Meab-woman, and loaded himself with Meab, and went his way : But the Woman

Woman demanding of him her Money, he reply'd, *This young man will pay thee when his Ship with Salt-fish shall come home.* He seems to have occasioned the Exile of Anytus, and the Death of Melitus : For as certain young men from Pontus, moved with the Fame of Socrates, came to converse with him, he falling by chance into their Company, brought them to Anytus, affirming him to be a greater Moralist than Socrates. At which such as stood about him being much enraged, drave him into Banishment. If he chanced to see a married Woman in fine Clothes, he would go to her house, and bid her husband bring forth his Horse and Arms : With which if he were provided, he would say, he might let her wear her Finery, (for those would be his Defence ;) but if not, he would advise him to strip her of them. These also were his Tenets. He taught that Vertue might be acquired : That it was the same thing to be a Gentleman, and to be a Man of Vertue : For that Vertue alone was sufficient for happiness ; and that nothing more was requisite, except it were the bodily strength of Socrates. And that Vertue consisted in Actions, and needed not many Discourses nor Sciences : And that a wise man did not live by the Laws of

of the State, but by those of Vertue. That if he designed to have Children, he would accompany with the best humour'd Women, that so he might be lov'd: for that the Philosopher only understood how to love. These things also are ascribed to him by *Diocles*. To a wise man there is nothing strange or foreign. A good man merits Love. Honest men are all Friends. To take those for ones Confederates who are brave and just. Vertue is a Weapon that one cannot be disarmed of. It is better to engage with a few brave men against all Cowards, than with many Cowards against a few brave men. We should give great heed to our Enemies, for they are the first that observe our Faults. That we should much more esteem a worthy man than a Kinsman. Vertue is the same in a Woman that it is in a Man. Good things are amiable, and bad things deformed. Account all ill things strange to you. Prudence is the securest wall; for it will neither dilapidate, nor be betrayed. We should erect us walls in our own impregnable Thoughts. He held his Discourses in the place of Exercises, called *Kynosarges*, a little way without the City Gates: whence some suppose the *Cynick* Philosophy to have had its Name. Himself was called

called *Haplokyon*, (which is, Simple Dog): And he was the first (as *Diocles* tells us) * that folded in the Mantle, and used it as his only Garment; and that carried about a Staff and a Scrip. *Neanthes* also writes that he was the first that † folded in the Mantle. But *Soficrates* in the third Book of his Successions, saith, That *Diodorus* the *Aspendian* was the first that let down his Beard, and used a Staff and Scrip. This was the only man of all the *Socratics* that *Theopompus* speaks honourably of; and he saith, he was a very sharp Man, and that he could by the charms of his Conversation draw in whom he pleased; which indeed is very evident as well by his own Writings, as by *Xenophon's* Banquet. And he seems to me, to have been the first Author of the most Masculine Sect of the *Stoics*. Whence it is that *Athenans* the Epigram-writer speaks thus of them.

* Here was the beginning of Doublets and Jerkins.

† I read Διπλώσαι for πλώσαι, with Salmasius in his Treatise de Pallio.

O you who have in Stoic Learning Skill,
Whose sacred Pages worthiest Maxims fill;
That Vertue's the sole Blessing of the Mind,
For she alone can save and bless Mankind.
The tickling joys of Flesh that others Chuse,
Are but the Raveries of * one freakish Muse.

* Epicurus.

It

It was he that lead *Diogenes* the way to Sedateness, *Crates* to Abstinence, and *Zeno* to Patience; and it was he that laid the Foundations of the Government of his Native City. *Xenophon* saith he was indeed exceeding gay in Conversation, but in other respects most temperate and grave. There go about ten Tomes of his Writings. The first in which he treat of Phrase or Forms of Stile: *Ajax*, or *Ajax's* Speech: *Ulysses*, or *Ulysses's*: *Orestes's* Defence, or of Drawers of Indictments. † *Isographe*, or *Despat*, or *Isocrates*; it being against *Isocrates's* Speech, called *Amartyros*, (or without Testimonies.) The second Tome in which he discourses of the nature of Animals; of Propagation, or of Marriage; a Love Discourse; of the Sophists; a Physiological Discourse; of Justice and Valour, being his first, second, and third Perswasives; of *Theognis*, being his fourth and fifth. The third Tome, in which he treats of Goodness; of Valour; of Law, or of Government; of Law, or of Art and just; of Liberty and Slavery; of Trust; of a Steward; of Confiding and of Victory; an Oeconomical discourse. The fourth Tome, wherein is his *Cyrus*; his *Hercules* the Elder, or of Strength. Tome the Fifth, wherein is his *Cyrus*,

He played upon
the name of I-
socrates.

Cyrus, or of Monarchy; and his *Aspasia*. Tome the sixth, in which is his Truths, or Disputing, a Contradictory Discourse: *Sabon*, Of Contradiction, First, Second and Third: Of Discourse. Tome the seventh, in which is his Treatise of the Institution of Youth, or of Terms, First, Second, Third, Fourth and Fifth: Of Dying: Of Life and Death: Of things in the nether World: Of the use of Terms, or of Wrangling: Of Questioning and Answering: Of Opinion and Science, First, Second, Third, Fourth: Of Nature, First, Second: A Question about Nature, in two Tracts: Opinions, or of Wrangling: Of learning Problemes. Tome the eighth, wherein is his Discourse of Musick: Of Commentators: Of *Homer*: Of Injustice and Impiety: Of *Calchas*: Of a Spy: Of Pleasure. Tome the ninth, in which is his Discourse of the *Odyssea*: Of *Minerva's* Rod: Of *Telemachus*: Of *Helena* and *Penelope*: Of *Proteus*: His *Cyclops*, or of *Ulysses*: Of the use of Wine, or of *Drunkennes*, or of the *Cyclops*: Of *Circe*: Of *Amphitaranus*: Of *Ulysses* and *Penelope*: And of *Ulysses's* Dog. The tenth Tome, wherein is *Hercules*, or *Midan*: *Hercules*, or of Prudence, or of Strength: The Master, or the Lover: The Masters, or the Spies: Me-

Menexenus, or of Government: *Alcibiades*; *Archelaus*, or of Monarchy. And these are the things he wrote of. *Timon* therefore rallying him for the great number of his Books, calls him the Universal Tatler. He died of a wasting Consumption: At which time *Diogenes* coming in to visit him, said to him, *Hast thou any need of a Friend?* And once he came to see him with a little Dagger about him, and when he said, *Who will deliver me from these pains?* *Diogenes* pointed to the Dagger, and said, *This will.* But he replied, *I said from my pains, not from my life.* For he was thought to be over-estimate under his Distemper, through excessive love of Life. And I made myself the following Epigram upon him.

*Thou wast a Cur, in life, Antisthenes;
Words were thy teeth; black choler thy disease;
Now dead, thou'lt scare the Ghosts, though
look so fell:*

There should be one to lead thee down to Hell.

There were besides him three other *Antistheneses*: One a *Heracлитist*: The other an *Ephesian*: And a third an *Historian* of *Rhodes*. And now we have dispatched the Successors of *Aristippus* and *Phaedon*, we will bring in next the *Cynicks* and *Stoicks*, the Followers of *Antisthenes*; and that in the ensuing Order.

THE

The LIFE of

D I O G E N E S.

DI O G E N E S was the Son of *Ikefias*, a Banker, and by Birth a *Sinopese*. *Diocles* saith, that his Father keeping a publick Goldsmiths Shop, and stamping false Money, was condemned to Banishment: But *Eubulides* in his Treatise of *Diogenes*, saith, *Diogenes* himself was guilty of it, and therefore wandred abroad with his Father. Yea himself speaks in his * *Leopard*, as if he had coined Money. Some will have it, that being made Overseer of the Goldsmiths Work, and being over-perswaded by the Workmen, he went to *Delphi*, or else to the Temple at *Delos*, and asked *Apollo* whether he might do what he was perswaded to in his own Country; and he saying he might, and understanding the Oracle to mean the * publick Money, he Counterfeited the Change-Money, and was catch'd at it; and (as some say) condemned to Banishment; but (as others) he went of himself to Banishment out of fear. There are others that say, that his

* I read Παροδῆς for Ποδῆς. See in the Names of his Books.

* Νόμισμα may be taken for Law, or publick Opinion as well as for Money.

D d

Father

Father found the Money, and himself adulterated it; and that his Father was committed to Prison for it, and there dyed, but himself fled and came to *Delphi*, and there enquiring not whether he should turn Coiner, but what he should do to make himself most famous, and that thereupon he received * this Answer.

*That is, Stamp
false Coin, or
maintain Pa-
radoxical Opinions.

And being at *Athens* he sought Acquaintance with *Antisthenes*; but he shewing him from him, because he would entertain no Body, he forced himself upon him at last with long assiduity. And one time he held his Staff at him, he stooped his Head to him, and said, strike, for you will never find a Stick hard enough to keep me from you, as long as I find you discoursing of any thing. From that time forward he became his Hearer, and being an Exile from his Country, he betook himself to a mean way of Living. Seeing a Mouse running over a Room (*Theophrastus* tells us in his *Megarick*) and considering with himself, that it neither sought for a Bed, nor was afraid to be alone in the dark, nor desired any of our esteemed Dainties, he contrived a way to relieve his own Exigencies; being the first, as some think, that folded in the Mantle, because his Necessity obliged him to sleep in it: He also carried with him

Scrip.

Scrip, which held his Victuals, and he made use of all places indifferently to eat, sleep, and discourse in. Once he pointed with his Fingers at *Jupiter's* Portico, and said, The *Athenians* have built me here a brave Palace to dine in. He used a Staff at first to lean on in the time of his Sickness; but afterwards he always carried it with him; yet not in the City, but as he walked in the Country, together with his Scrip, as *Olympiodorus*, Prince of *Athens*, tells us, and *Polyeuctus* the Orator, and *Lysanias* Son of *Æschrius*. Having written to one to provide him a Cottage, and he delaying, he made use of a Tub he found in the *Metron*, instead of a House, as even himself relates to us in his Letters. In Summer time he would roul himself in hot Sand, and in the Winter he would embrace Statues clad with Snow; thus every way exercising himself to hardship. He was very good at ridiculing other Men. He would call *Euclid's* School, his * *Chole*, (that is, his Choler;) and *Plato's* *Diatriba* (or Exercise) his *Catatriba* (or Time-wasting.) The *Bacchanalian* Spectacles he would call the Fools Wonders; and the popular Orators, the Waiting Men of the Rabble. As often as he saw Commanders of Ships, Physicians, and Philosophers, he would

D d 2

say,

* χολή.
a Pim.

say, Man was the most intelligent of all Animals; but when again he saw Expounders of Dreams, Diviners, and those that gave Ear to them, or such as were puffed up by reason of Honour or Wealth, he would say, he thought no Creature on Earth more fond. He was used often to say, He thought a Man ought to provide himself either with Sense or with a Halter. And once observing *Plato* at a great Feast lightly touching an Olive, he said to him; Learned Man, what made you sail to *Sicily* for the sake of these Messes, and will not now enjoy them when they are before you? to which he replied; By the Gods, *Diogenes*, I have cloy'd my self with Olives, and such kind of things, when I was there. What need had you then (said he) to sail to *Sicily*? Did not *Attica* then bear Olives? But *Favorinus* in his Various History saith, this was spoken by *Aristippus*. Another time as he was eating of dried Figs he met with *Plato*, and said to him; You may take part with me if you please: but he taking some and eating them, he said, I said thou mightest take part with me, not, that thou mightest Eat.

As on a time he trod upon his Carpets, when he had invited his Friends that were come

come from King *Dionys* to see him, he said, I tread upon *Plato's* Vanity: He replied, How great a Pride dost thou discover *Diogenes*, while thou striveest to appear humble! Others say, *Diogenes* said, I tread upon *Plato's* Pride; and that he answered again; But with another Pride, *Diogenes*. But *Sotion* in his fourth Book saith, the Cur said this to *Plato*. *Diogenes* once begged a little Wine of him, and also a few dried Figs, and he sent him a whole Cask. Upon which he said to him, if one ask thee how much two and two is, thou wilt say twenty; and thus thou wilt neither give what one begs of thee, nor answer what one asks thee. This he spoke Drolling upon him for his endless way of talking. Being asked in what part of *Greece* he had seen brave Men, he answered, I saw at *Lacedæmon* brave Boys; but brave Men no where. He being one time discoursing upon a weighty Subject, and no body coming near him, he fell a tooting an idle tune. And as there were gathered a great Croud about him, he upbraided them with their haste in coming to hear Impertinencies, and their unconcerned Slackness in matters of Importance. He was wont to say, Men will strive for the Mastery in hunching and kicking; but not

not a Man in true Worth and Goodness. He wonder'd at the Criticks, that could so anxiously enquire into the Disasters of *Ulysses*, and were ignorant of their own. He would say also, that Musicians could tune the strings of a Lyre, but left the Habits of their own Minds untuned. And that the Mathematicians pored upon the Sun and Moon, but overlook'd the common things that were at their Feet. Likewise that the Lawyers kept a great deal of Pother about talking of Justice, but never did it. Nay he said, the Lover of Money would speak much against it, and yet lov'd it still entirely. He would often blame those that would commend honest Men for being above Money, but would, notwithstanding, themselves emulate the moneyed Men. He would be very much mov'd to see Men offer Sacrifice to the Gods for their Health, and yet would in time of Sacrifice eat contrary to their Health. He would say he much admired those Servants that looked on their Masters while they Gormandiz'd, and yet snatch'd none of their Victuals from them. He would commend those that would talk of Marrying, and never Married; those that would talk of going to Sea, and never went to Sea; those that would talk of serving publick

lick Offices, and never served them; those that would talk of keeping handsome Boys, and never kept any; and those that made Preparations to go to live with great Men, and never came near them. He would also say, A Man should reach out his Hand to his Friend with his Fingers unclaspt. *Hermippus* in his Sale of *Diogenes* saith, How that being taken Captive and Sold, and being ask'd what he could do; he said, I can govern Men. And he said to the Cryer, make an O yes, and ask if any one will buy him a Maltre. Being forbidden to sit down, he said, Now I think on it, it is no great matter, for they buy Fish in what posture soever they lie. He said he much wondered that when we buy a Pot and a Lid, we try them with our Fingers; but when we buy a Man, we are content with only seeing him. He told *Xeniades*, that bought him, he ought to be obedient to him, though he was his Servant; for that a Pilot or Physician, though many times but Servants were yet obeyed. And * *Eubulides* saith in his Book entituled the Sale of *Diogenes*, that accordingly he instructed the Sons of *Xeniades* after the other Sciences in Horsemanship, Archery, Slinging, and Casting of Darts. And being at the place of the Games, he would not suffer the

* So I read for Eubulus.

Master of the Exercises to exercise them for the Games as was usual, but he himself would do it, only to get them a Colour, and to preserve their Health. These Children also got by Heart many things out of the Poets and Historians, and some things out of *Diogenes's* own Writings. And he was used to reduce every thing to an Abridgment for the ease of their Memories. He taught them within doors to be served with a slender Diet, and to drink Water. He caused them also to be polled to the Skin, and to go very plain in Habit, without either Gown or Sandals, and to be silent, and to look only upon themselves as they went along. He also took them out a Hunting. And they took great Care of *Diogenes*, and would often beg of their Parents for him. The same Author tells us, that he lived with *Xeniades* until he was an old Man, And that when he dyed, he was buried by his Sons; where *Xeniades* asking him how he would be buried; he answered, With my Face downward: And when he asked him why so? Because shortly (said he) the lower side will be uppermost. This he said, because the *Macedonian* Interest was already grown great, or because mean People were then advanc'd to great Places. When one brought him

to

to a brave House, and bid him not Spit after he had perceiv'd him to hawk, he spit full in his face, saying in his own Excuse, he could find ne'er a worse place to spit in. But some ascribe this to *Aristippus*. On a certain time he called out aloud, Ho, you Men; and when they were come together, he struck at them with his Staff; saying, it was Men I call'd for, not Rogues. This we are told by *Hecato* in his first Book of Sayings. They say, that *Alexander* said; If he had not been *Alexander*, he would have been *Diogenes*. He was us'd to say; Those were not * *Anaperoi* (that is maimed People) that were deaf and blind, but *Avam-* that had no *Pera* (that is a Scrip.) He ^{es.} came once half trimmed into the young ^{A Pun;} mens Club (as *Metrocles* in his Sayings informs us) and was there beaten by them. But afterwards he wrote down the Names of them that beat him, upon a white Table, and went about the Streets exposing it to publick View; and thus he exposed them to Contempt, making them to be Condemn'd, and much blamed of all. He would say, he was the commended man's dog, but that none of the Commenders durst take him with them a Hunting. To one that said to him, I have got the day of the men in the *Pythian* Games, he answered, It is I have the day of the men, but thou

of

of the Slaves. To some that said to him, thou art an Old man, slacken a little now; he answered, What if I were running of a Race, should I slacken towards the End, or mend my Pace? Being invited to Dinner, he said he would not come; for he had no Thanks Yesterday for coming. He would walk upon the Snow with his bare Feet, and do such other things as were above spoken of. He did also essay to eat raw meat, but could not digest it. He once catch'd *Demoisthenes* dining at a publick house, and as he went to steal away, he said to him; Thou wilt be so much the more in a publick house. Certain Strangers being once desirous to see *Demoisthenes*, he reached out his middle Finger and said, This is the *Athenian* * *Διμαγωγός*. * Rabble Guide. As one threw out a piece of Bread and was asham'd to take it up again, he willing to reprove his Folly, tyed a string to the Neck of an Earthen Pot, and drew it after him across the * Potters Yard. He was used to say, he did imitate Musick-masters; for they were wont to go higher than the Note, that others might hit the true Note. He us'd to say, That most men were within a Finger of Madness: For that if a Man as he goes along put out his middle-Finger, he will be thought to be mad; but if he put

* The Digitus infamis.

* *Διμαγωγός*.

* Or Keramicon.

out his Fore-Finger, he will be in his right Wits. He used to say; That things of most value were sold for nothing, and on the contrary; for that a Statue would cost three Thousand Silver Drachmaes, and a Bushel of Meal, but two small pieces of Copper. He said to *Xeniades*, that bought him, Come let me see how you will do what you are bidden; and he replied,

χολυγέ.

Rivers swift Streams unto their Springs return.

He said, If in your Sickness you had bought you a Doctor, would not you be obedient to him, and not say, *Rivers swift Streams unto their Springs return*?

One would fain have come to him to learn Philosophy of him, and he gave him a Hough of Bacon to carry, and made him follow him: But as he slung it down for very shame, and went his way. So sometime after he meeting him, laugh'd at him, and said, the Bacon Hough hath dissolved the Friendship betwixt me and thee. But *Diocles* tells us the Story thus. One saying to him, give me your Command, *Diogenes*; he took him along with him, and gave him half an *Obolus* worth of Cheese to carry; but he refusing it, he said, Half an *Obolus* worth of Cheese hath dissolved

ed

ed the Friendship betwixt me and thee, Seeing once a little Boy drinking Water out of the Hollow of his Hand, he took his little Dish out of his Scrip, and threw it away, saying; This little Boy hath out-done me in Frugality. He threw away his Bowl also, when he likewise saw another little Boy, after he had broken his Dish, receiving his Lentile Pottage into a hollow piece of Bread. He would also argue that all things are the Gods. And wise Men are the Gods Friends, and Friends have all things common; therefore all things are wise Mens. Seeing on a time a Woman Prostrating her self to the Gods after an unseemly manner, and willing to free her from her * slavish fear (as *Zoilus* of *Perga* relates) he came to her and said, Art thou not afraid, Woman, least God should stand behind thee; (for he fills all places with his Presence) and see thy unseemly Posture? He devoted the Picture of a Club-man to *Æsculapius*, which as People threw themselves down upon their Faces, ran to them and broke their Heads. He was wont to say, That the Curses in the Tragedies were all light upon him; for he was without City, without House, without Country, Poor, a wanderer, and had but one days Provision. He often said, he opposed

Magnanimity

Magnanimity to Fortune, Nature to Law, and Reason to Passion. As he was Sunning himself one day in the *Craneon*, *Alexander* standing by him, said, Ask of me what thou wilt, and thou shalt have it; he answered, Stand out of my Light. As one was reading a tedious Discourse, and at last disclosed the Blank at the end of the Book, he said, Courage my Masters I see Land. When one would prove by a Syllogism, that he had Horns, he clapped his Hand to his Forehead and said I feel none. In like manner, when one offered to prove there was no motion, he rose up and walked about. To one that discoursed of the Heavenly Bodies, he said, How long is it since thou camest from Heaven? A wicked Eunuch having written upon his House, LET NO ILL THING COME IN HERE, He said, Which way will the Master of the House come in? As he anointed his Feet with Perfumed Ointments, he said, The Perfume goes up from the Head into the Air, but from the Feet into the Nose. When the *Athenians* advised him to be initiated, affirming that such as were admitted to those Secrets, shall obtain Preheminence in the Nether World; he said, It would be an absurd thing, if *Agessilaus* and *Epaminondas* must live in Mire, and

and certain mean Fellows, if but imitated, be in the Islands of the Happy. As he saw Mice creeping upon his Table, he said, Look you here, *Diogenes* feeds Parasites. When *Plato* called him

* He noted *Plato's* return to *Dionysius*.

Dog, he said, Very right, for * I am returned to those that sold me. When one asked him as he was coming out of the Bagnio, Whether there were many Men a Bathing, he answered, No: But to another that asked, whether there was a great Crowd, he said, Yes. *Plato* having demanded a Man to be an Animal with two Legs, without Feathers, and having gained great applause thereby, he stripped a Cock, and brought him into his School, and said, here is *Plato's* Man for you: which occasioned him to add to his Definition, With broad Nails. To one that asked him what time of Day was best for a Man to eat his Dinner in, he answered, If he be a rich Man, when he will; but if a poor Man, when he can get Meat. Seeing among the *Megaricks* their

* The Ancients clothed their Sheep so save their Wool. See *Varro de re Rustica*.

with Skins, and their Children naked, he said, It is better to be a *Megarick* Ram, than his Son. To one that hit him with a piece of Timber, and afterwards said have a Care; he said, Dost thou intend to strike me again? He called the Oratours the Waiting-men of the Rabble,

and Garlands, the * Buddings out of Glory. Once he lighted a Candle at Noon Day, and said I look for a Man. He stood once under a great Spout of Water, and when they that stood about him much pitied him, *Plato* being there also, said, If you design him any Kindness, go from him, intimating his Vain-glory. As one gave him a Blow on the head with his Knuckle, *Hermippus* (said he) What a thing have I been all this while ignorant of, that one should walk about with a Helmet on? But when *Nicias* struck him on the head with his Knuckle, and said, There is three Thousand Drachmaes upon the Table for thee. The

* *Exanthemata*, signify also Pimples or Breakings out. a Pun.

next day he took the * Gamesters Strapping Leathers, and thresh'd him soundly, and then said, there is three Thousand Drachmaes upon the Table for thee. *Lyffus* the Apothecary asking him, whether he thought there were any Gods or no; he answered, How can I do otherwise, when I believe thee to be their Enemy? but there are some that say, *Theodorus* said this. When he saw one besprinkling himself with Water, he said unto him, Miserable Wretch! Dost thou not know, that as thou canst not by sprinkling free thy self from the Errors of Grammar, no more canst thou from the Errors of Life. He was used to blame

* Called *Costrus*.

Men

I read
 206 for 20-
 206. with
 M. Casaubon.

Men about their * Prayers, saying, they asked for the good things, that seemed sweet to them, and not for those that were sweet indeed. To such as were frightened with dreams, he would say, They took no notice of what they did when awake; but busied themselves mightily about what they fancied in their Sleep. As the Herald proclaimed at the Olympic Games, *Dioxippus* wins the day of the men, he said he won the day of the Slaves, and I of the men. He was very much belov'd of the Athenians. Therefore when a young Fellow had broken his Tub, they ordered him to be beaten, and gave him another Tub. *Dionysius* the Stoic, saith, He was taken after the Battle at *Charonea*, and carried away to King Philip; and being asked what he was, he said, I am a Spy; out of thy unsatiable Covetousness; upon which he was admired, and set free. *Alexander* once sending a Letter by one *Athlias* to *Antipater* at *Athens*, he being in the Company, said, *Athlias*, (that is miserable) from *Athlias*, by *Athlias*, to *Athlias*. When *Perdicca* threatned him, that if he would not come to him, he would kill him; he said, A great piece of Business, a Fly, or a Spider can do that. He would have had him rather to have threatned him with this; Though I must live

live without thee; I will yet live happily. He would often cry out and say, that the Gods had made the way to live very easy, but that it was hidden from such as sought for Comfits and Perfumes, and other such like things; which made him say to one who had his Shoes put on by his Man, Thou art not quite happy yet, if he doth not blow thy Nose for thee. too, and that thou mayest have done for thee, if thou wilt but cut-off thy Hands. Seeing once the * sacred Remembrancers * leading along a Man that had stolen a certain Sacrificing Bowl out of the Repository; he said, Do not the greater Thieves lead along the lesser. Seeing once a young Fellow casting Stones at a Cross, he said, Well aim'd Boy, thou wilt hit the mark at last. When certain young Fellows stood about him and said, We are afraid thou wilt bite us; he said, Never fear it Boys; a Dog won't eat Beets. To one that prided himself in a Lyons Skin; he said, Leave off to disgrace the Coverings of Valour. To one that called *Callisthenes* happy Man, and mentioned how nobly he was treated by *Alexander*; He is therefore an unhappy Man (said he) that can neither dine nor Sup, but when *Alexander* pleases. When he wanted money, he would say he would go get his Friends

ιστορικῶν
 ves, which
 were the same
 with the
ιστορικῶν
μαρτύρων; or
μαρτύρων.
 Their Office
 was to consult
 the Oracles, and
 to record their
 Answers, and
 to look after
 the Sacred
 Treasury, &c.

to pay him some, not to give him some. As once he siltbily abused himself in the Publick Market-place; he said, O that rubbing ones Stomach would keep away Hunger! As he saw a young Man going to Supper with certain great Men, he pluck'd him from them, and brought him away to his Friends, and charged them to shut him up. To a fittical Young man that asked him a Question, he said, He would not tell him, till he took up his Cloths, and satisfied him whether he was a Man or a Woman. To a

* A certain way of making Muffick by dashing of Wine against the Floor in their Livations.

Youth that play'd at * *Cottabus* in a Bag nio, he said, The better thou dost it, the worse. Once at supper time some threw him Scraps of Bones as to a Dog, and he came and pist upon them like a Dog, and went his ways. The Orators, and all such as sought after Fame, he would call Thrice-Men, instead of Thrice-wretched. A rich Man without Learning, he would call a Sheep with a golden Fleece. Seeing written upon a Prodigal's House, TO BE SOLD, He said, I knew thou wouldst easily spew out thy Master, thou wast full of Surfeits. To a young Man that very much complain'd of the multitude of such as came to trouble him, he said, Leave off to make signs of an affected uneasiness. Of a dirty Bath he said, Where must they

wash

wash that wash here? A rude minstrel being discommended by all the Company, he alone commended him, and being demanded his reason, he answered, Because being no better than he is, he yet chuses rather to fiddle than to steal. A Minstrel that was always forsaken by his Company, he saluted thus, Hail Mr. Cock; and when he asked of him the reason of his Salutation, he said, Because when thou tune'st, thou raise'st every Body up. As many stood gazing upon a young Youth, he stood just before them, and filled his Bosom full of Lupins, and fell a eating them. And as the Company stared upon him, he said, He wondered how they came to leave looking on the Youth to stare upon him. When a Man that was excessive superstitious, said unto him, I will cleave thy Head in two at a Blow; he said, But I will * sneeze on the left and make thee tremble. As *Hegesias* read with entreated him to lend him some of his Writings, he said, Thou art a Fool, that when thou wilt not chuse painted Figs, but real ones, wilt yet neglect a real Exercise, and desire a * painted one. To one that upbraided him with his Exile, he said, My Exile, wretched man, was the occasion of my being a Philosopher. Again to another that said, The *Sinopeses* have con-

E c 2

demned

* I read *Εξαπλε* not *Εξαπλε*.

* Here I read with *Μεναγιος*, for *μεναγιος*.

* *Εγγραμμις* *νιν*.

* Νίμω, *In Greek, is to Feed. It is a Pun.*

denied thee to Banishment; he replied, And I have condemn'd them to stay at home. Seeing once an *Olympic* Victor feeding Sheep, he said, Good sir, you are suddenly pass from the *Olympian* to the * *Nemean* (that is feeding) Games. Being asked why the Gamblers were men of no Sense, he said, Because they were built up of Beef and Bacon. He was once very importunate to have a Statue set up for him, and being asked his Reason, he said, I study to be disappointed. As he begged something of one (for he used to beg at first by reason of his great Poverty) he said, If thou ever gavest to any other man, give also to me; but if thou never gavest to any, begin with me. Being once asked by a Tyrant, what sort of Copper was the best to make a Statue of, he said, That sort that *Harmodius* and *Aristogeiton's* were made of. Being asked how King *Dionys* used his Favourites, he replied, Like bags, for he hang'd up the full ones, and threw the empty ones aside. A new married Man having written upon his House. **THE SON OF JUPITER, HERCULES, THE GALANT CONQUEROR LIVES HERE, LET NO BAD THING ENTER;** He wrote under it. **THE RECRUITS CAME AFTER THE**

THE ENGAGEMENT. He would say, The Love of Money was the Metropolis of all Evils. Seeing a Prodigal eating of Olives in a Victualling-House, he said, If thou hadst din'd thus, thou wouldest not have supped thus. He would say, Good men were the Images of the Gods: and that Love was idle mens Business. Being asked, what was the most unhappy thing in humane Life, he said, an indigent Old man. Being asked what sort of Beast bit worst, he said of Wild Beasts, a Detracter, and of tame Beasts, a Flatterer. Seeing once a Centaur very ill drawn, he said, Which of these is * * * *Χείρ.* *Chiron* (that is the worst?) Smooth Language he would say, was a Sugared Halter. He would say, the Belly was the *Charybdis* of ones Livelihood. Hearing once that *Didymon* the Adulterer was apprehended, he said, he deserv'd to be hanged up * by his Name. Being asked * *Διδύμωι* *are the Testicles.* why Gold looked Pale, he replied, Because it hath many lying in wait to catch it. Seeing a Woman riding in a Sedan, he said, The trap is not big enough for the Beast. Seeing a Fugitive Servant sitting upon a * Well, he said, Have a Care young man you do not fall in. When he saw a Cloaths-stealer in a Bagnio, he said, Art thou come for * *Αλεξάνω.*

* Ἀλεμνόν
and Ἄλλ' ἐ-
μνόν is ano-
ther Pim.

* *Alimation* (that is a little Ointment,) or *Alphimation* (that is some other sort of Ointment?) Seeing on a time a Woman hanging upon an Olive-tree, he said, O that all trees bare such Fruit! Seeing one of those that used to strip dead People of their Cloths, he said;

—What dost thou here Friend?
One of the Dead to strip dost thou intend?

Being asked by one, whether he had either a Girl or a Boy to his Servant? he said, No. And he saying to him; if he chanced to dye, who should bury him, he said, He that should have occasion for the House. When he saw a handsome Boy carelessly Sleeping, he punched him with his finger, and said, arise

Left as thou sleep'st one run thee in the Back

To one that bought up very costly Provisions, he said,

Thou'lt quickly dye Boy, why dost buy such things?

* μετ' ἑαυτῶν.

As Plato was discoursing * of abstracted Forms (or Notions) and chanced to name Table-hood and Cup-hood, he said, Good Mr. Plato, I see here a Table and a Cup, but can see no Table-hood nor Cup-hood, to which he replied, Thou sayest well, for thou hast indeed Eyes which serve to see a Cup or a Table, but hast not that Intellectualness

that must discern Table-hood and Cup-hood. Being asked, which he thought the best time to marry in, he said, Young men should never marry, nor old men ever. Being asked by one what he would take to let him give him a blow on the head with his Knuckle, he said, A Helmet. Seeing a young man finically dressed, he said, If thou dressest thyself for the Men, thou loofest thy labour; but if for the Women, thou hast a naughty meaning. Seeing on a time a young man to blush, he said, Take heart my Lad; for that is the colour of Vertue. Hearing once one Lawyer impeaching the other of Theft, he condemned them both, saying, The one had committed Theft, and the other had lost nothing. Being asked what sort of Wine he loved best, he said, That which I drink at other Mens Cost. To one that told him, a great many laugh'd at him, he said, But I am not laugh'd at. To one that said Life was an evil thing, he said, It was not Life that was Evil, but an evil Life. To such as counsell'd him to go look for his Servant that was run away, he said, It would be an absurd thing if *Manes* could live without *Diogenes*, and *Diogenes* could not live without *Manes*. As he was dining upon Olives, and

one presented him with a Cake, he threw it away, and said,

Stranger be gone out of the way of Kings

And another time upon the like occasion, he said,

*He last'd, and * drove along.*

* Ελασ.
Signifies both
driving and
Olives. It is
a Pun.

Being asked what sort of Dog he was, he said, When I am a hungry, I am a *Maltese* (or *Lap-Dogs*) but when my Belly is full, I am a *Molosian* (or *Mastiff*) Most men do not Care to go a hunting with the Dogs they most Commend, by reason of the great labour in following them, no more are you able to live with me, because you are afraid of my hard ships. Being asked whether Philosophers could eat Cakes, Ay (said he) they can eat any thing like other Men. Being asked why Men gave Alms to Beggars, but nothing to Philosophers, he answered, Because they expect to be lame and blind themselves, but have no hopes of becoming Philosophers. He once begged an Alms of a very Covetous Man, and seeing him backward to give him any thing, he said to him, Friend I beg of thee for my Nourishment, and not for my Funeral.

Funeral. Being once twitted with having coined false Money, he said, Time was when I was such a one as thou art; but thou wilt never be such a one as I now am. And to another that upbraided him with the same thing, he said, I once pist a Bed too, but I don't now. Coming once to *Myndos*, and seeing their Gates very large, and their City but small, he said, You Men of *Myndos*, I advise you to shut up your Gates for fear your Town should run out. Seeing once a Stealer of Purple apprehended in the very Act, he said;

Strong: Fare, and Purple Death hath on thee seiz'd.

When *Craterus* once invited him to come to live with him, he said, I had rather lick Salt at *Athens*, than live on the most delicious Fare with *Craterus*. As once he accosted *Anaximenes*, the Oratour, who was a very fat Man, he said to him, Give us poor folks some of you Belly; for thereby you will both ease your self, and benefit us. As he was once in the midst of his Harangue, he held out a piece of hang'd Meat, and diverted the Audience. At which when *Anaximenes* was much enrag'd; he said, An *Obolus* worth of hang'd meat hath spoiled *Anaximenes's* Speech. Being once

once upbraided with having eaten his victu-
als in the Market-place, he answer'd, Why,
it was in the Market-place that I was Hun-
gry. Some ascribe this also to him, That
Plato seeing him washing of Herbs, came
to him, and said softly in his Ear; Hadst
thou made thy Court to *Dionysius*, thou
hadst not needed to have washed Herbs
and that he answered him again as softly,
If thou wouldst have washed Herbs, thou
wouldst not have made thy Court to
Dionysius. To one that told him, that
most People laughed at him, he said, Per-
haps the Asses laugh at them: But nei-
ther do they heed the Asses, nor I then
when he saw a young Youth addict him-
self to Philosophy, he said, It is bravely
done of thee, to divert the Lovers of thy
Body to the Beauty of thy Mind. As one
was admiring the great number of * Vo-
lative Tables hung up in the *Samothracian*
Temple, by such as had escaped Ship-
wrack, he said, There would have been
a great many more, if every one that
was cast away had hung up one. But
there are some that say, this was spoken
by *Diogenes* the *Melian*. To a very hand-
some young Youth that was going to a
Banquet, he said, Thou wilt come worse
back. But when he came back, he said to him
the next day; I am come back, and am
never

* They were
the Pictures of
Men in Ship-
wrack,

never the * worse; he said, Thou art
not become *Chiron* (that is worse) but
Eurytion (that is wider). He once beg'd
of one a thing very difficult to be grant-
ed him; and the Party said to him; Ay,
if you can perswade me to it; he answer-
ed, If I could have perswaded thee, I
would have bidden thee hang thy self.
When he was coming back from *Lacedæ-
mon* to *Athens*, a certain Man asked him
whither he was going and whence he
was coming? he answered, I am co-
ming from Manland; and going to Wo-
manland. As he was returning from the
Olympick Spectacles, and one asked him,
Whether there was a great Croud there;
he said, there was a very great Croud,
but a few Men. He compared Prodigals
to Fig-trees that grow upon a steep Preci-
pice, of whose Fruit a Man never tastes,
but the Crows and the Vultures eat them.
When *Phryne* the great Courtesan had set
up a Golden *Venus* at *Delfi*, he wrote
these words upon her. BY THE IN-
TEMPERANCE OF THE
GREEKS. As *Alexander* once stood
by him and said, I am *Alexander* the
great King; he replied, And I am *Dio-
genes* the Dog. Being asked what he did
to be called Dog; he said, I wag my tail
to those that give me any thing; I bark
at

Chiron is
in Greek,
Worse, and
the name of a
Centaur, and
Name of a
Man.

at those that give me nothing, and I bite those that do me harm. As he was picking off Figgs off a certain Fig-tree, the Keeper said to him, there was a Man hang'd on that Tree two days ago; he replied, Then I will Purify it. Seeing an *Olympick* Victor often fixing his Eye upon a Curtezán; he said, Do you see how this Ram of * *Arimanes* hath his Neck twisted about by a poor paltry Wench? He would say, Beautiful Curtezans were like poysoned Mede. As he was eating his Dinner in the Market-place, those that stood about him often called him Dog; but he said unto them, You are the Dogs that stand about me while I am Eating. When two effeminate Persons went to hide themselves from him; he said, You need not fear me, a Dog won't eat Beets. Being asked about a Boy that had been Debauched, whence he was; he said, From * *Tegea*. When he saw an unskillful Gamester practising Physick; he said to him, What dost thou mean? Dost thou design to cast them down now, that formerly won the Field of thee? Seeing a Son of a Common Woman throwing a Stone among a Crowd; he said, Have a Care Boy lest thou hit thy Father. When a Beautiful Boy shewed him a Sword that had been presented him by his Minion; he said, It is a very fine

* That is of Mars, who was so called by the Assyrians.

* Thyge Is a House of Vice, and Tegea an Arcadian City; and so it is a Pun.

fine Sword, but it hath a dirty Handle. As some were commending those that had given him something; he said, But you don't commend me, who was worthy to receive it. When one demanded back his Mantle of him: he said, If thou gavest it to me, I will keep it; but if thou didst but lend it; I will use it. One that had been a supposititious Child telling him he had Gold in his Mantle, he said, Very right, and that is the reason I supposite it (or lay it under me,) when I sleep. Being asked what advantage he had by Philosophy; he answered, If nothing more, yet to be prepared for every Fortune. Being asked whence he was, he said, I am a * *Cosmopolite*. When some offered Sacrifice that they might have a Son, he said to them; but you offer no Sacrifice for his Qualifications. As on a certain time he was desired to contribute to an *Eranos* (or charitable Collection,) he said to the *Eranarches* (or overseer of the Collection.)

* Or a Citizen of the World.

* Spoil whom thou wilt, from Hector keep thy Hands. * I suppose he He would say Curtezans were turned E'racl-Queens to Princes; for they could beg what they pleased of them. When the *Athenians* had voted *Alexander* to be the God *Bacchus*, he said to them, I pray make me *Sarapis*. To one that upbraided

turned E'racl-Queens into E'racl-begs to make a Joke of it.

* That is,
Course Bread.

braided him for going into unclean places, he said, The Sun goes into lakes, and yet is not defiled. As he supp'd in the Temple, and had pieces of * foul Bread set before him, he took them up and threw them away, saying, No foul thing should come into the Temple. To one that told him, Thou knowest nothing at all, and yet pretendest to be a Philosopher; he said, If I do but pretend to Wisdom, even that is to Philosophize (or affect Wisdom.) To one that commended his Child to his Tuition; telling him, he had most excellent Parts, and a most towardly Disposition; he said, What need hath he then of me? He said, That those that discours'd well, and acted not accordingly, were nothing better than a Harp. For that had neither Hearing nor Sense. He crouded once into the Theatre as others were coming out, and being asked his Reason for it; he said, Opposition is the Study of my whole Life. Seeing on a time a young Man making himself look like a Woman, he said, Art thou not ashamed to contrive worse for thy self than Nature hath done for thee? For she hath made thee a Man; but thou wouldst force thy self to be a Woman. As he saw a simple Fellow tuning of an Instrument, he said to him, Art thou not ashamed

to tune Sounds upon a piece of VWood, and leave thy mind untuned for Life? To one that said to him, I am not fit for the Study of Philosophy; he said, VWhy dost thou live then, if thou dost not care to live well? To one that despised his own Father, he said, Art thou not ashamed to despise him upon whom thou valuest thy self. Seeing a handsome young man with mean Discourse; he said, Art thou not ashamed to draw a leaden Sword out of an Ivory Scabbard? Being upbraided with having drunk in a Tavern, he said, I am trimmed in the Barbers Shop too. Being twitted with having received a mantle of *Antipater*; he said,

The Gods fam'd gifts must not be cast away.

To one that shoved a piece of Timber upon him, and then said have a Care Sir, he striking him with his Staff, said, Have thou a Care. To one that very earnestly importun'd a Curtezan; he said, miserable Fellow! Why wouldst thou obtain that of her, which thou hadst better be without? To one that perfumed himself, he said, Have a Care lest the sweet Scent of thy Head make thy Life to stink. He would say, Servants were slaves to their masters, and bad men to their Lusts. Being

ing asked why Slaves were called *Andropodes* (which is as much as to say, *Footmen*;) he said, Because they have Feet like Men, but Souls like thine, that askest me that Question. Once he begged of a bad Husband a whole *Mina*, and he asking him why he begged but an *Obolus* of other Men, but of him a *Mina*; he said, Because I hope to receive of others again: But whether I shall receive any more of thee or no,

— *Lies wholly in the Knees o' th Gods.*

Being told that he begged, but *Plato* did not; he said, *Plato* begs too, but,

*Holding his Head near,
Left others overhear.*

Seeing once an unskilful Archer Shooting, he sat down just by the Mark, and said, Lest he hit me. He would say, Lovers mist of their Pleasure. Being asked whether Death was an evil thing, he said, How can that be an evil thing, that we cannot feel when it comes? To *Alexander* standing by him and saying, Dost thou not fear me? What art thou (said he) a good thing or a bad? He replied a good: Who then (said he) would fear a good thing? He was wont to say, That Learning was Sobriety to the young.

Conso-

Consolation to the Old, Riches to the Poor, and an Ornament to the Rich. To *Didymon* the Whoremaster, as he was medicating of a young Womans Eye, he said, Have a Care, least while thou art medicating the Maids Eye, thou vitiate the * Pupil. As one told him that his Friends were Plotting against him, he said, What shall a Man do, if he must use his Friends and his Enemies alike? Being asked what was the most becoming thing among Men? he answered, Assurance in Conversation. Coming once into a School-masters House, and seeing a great many painted Muses, and but a few Scholars; he said:

* With the Gods, Mr Schoolmaster, you have a great many Scholars. He was used to do every thing in publick view, that related either to *Ceres* or to *Venus*. And was wont to form such conclusions as these. If there be no absurdity in eating ones Dinner, neither is there in eating ones Dinner in the Market-place. But there is no absurdity in eating ones Dinner: There is therefore no absurdity in eating ones Dinner in the Market place. And as he very often * polluted himself in the publick View, he would say, O that I could assuage my Hunger by rubbing my Stomach / There are several more sayings of the like Tendency, attributed to him, which would be long here to relate, they being so many.

* *Kēpē and Pupilla signify a Virgin as well as the Eye-sight. This is therefore a Puni.*

* *Σὺν Θεοῖς, with the Gods may signify by the help of the Gods, and so it is a Puni.*

* *Χεῖρες γαστήρ.*

F f He

He said there was a twofold Exercise the one of the Mind, and the other of the Body. That the later of these created in the Mind such quick and agile Phantasies in the time of its Performance, as very much facilitated the acts of Vertue. But that the one could not be complete without the other, (no more than Health could be without Strength,) whether we regard the Body or the Mind. And he gave Reasons to prove how easy it was to pass from Corporal Exercise to Vertue. For that we see what a strange agility of Hand ordinary Artizans attain to by their Assiduity, as well in the Mechanick as other common Trades. And what a Pitch both Harpers and Gamesters arrive to by their continual Labour and Application. And he doubted not to say, That if they would have diverted that Exercise to their Mind, their Labour would have proved both profitable and successful. For he said, That as nothing in Human Life could be well done without much Exercise, so that alone was able to master any thing. Those therefore whom want of Knowledge rendred unfortunate (he said) should lay aside useless Labours, and take upon them those that agreed with Nature, that so they might live a happy Life. For that the very Contempt of

Plea-

Pleasure when attained to by long meditation was most delectable. And as those that have been accustomed to live Voluptuously, had great regret in passing over to a contrary Course; so those that had been exercised to the contrary, did with great Pleasure despise Pleasure. Thus he used to Discourse, and thus appeared to have been his Practise: So that he might well be lookt upon as a Coyner of false Money, while he assigned nothing to Law in comparison of what he did to Nature: Affirming himself to follow the same Form of Life with *Hercules*, as preferring nothing before Liberty: And saying, All things were wise Mens own: Forming such Conclusions as were before mentioned, *viz.* All things are the Gods own: The Gods are wise Mens Friends: Friends have all things common: Therefore all things are wise Mens own. As to Law, he said; it was not possible to support Gentility and Greatness without it: For (said he) out of a City there is no use of * Gentleness: A City is a thing of Gentleness: Without Law there is no use of a City: Therefore Law is a thing of Gentleness. He would Droll upon Families, Great Names and such kind of things, calling them the Varnishes of Vice; and would say there was no rightful Republick, but

F f 2

that

* Πολιτιεύ-
σαι.

* Ἀσίου.

that of the whole World. He said also that Women ought to be common, affirming that true Marriage was nothing else, but for a Man to get a Woman in the mind to let him lye with her : And that therefore the Children ought to be common also : And that there was nothing amiss in taking a thing out of a Temple, or in tasting the Flesh of certain forbidden Animals : And that there was no impiety in eating even the Flesh of Men, as was evident from the Practise of some forreign Parts. And he affirmed that according to sound Reason, All things were in all things, and for all things : For there was * *Flesh in Bread, and Bread in Salad* : And that the smallest parts are in all things drawn in and exhaled forth by certain insensibly Inlets and Outlets ; as he * fully proves in his *Thyestes*, (if those Tragedies be his, and not his Disciples, *Philiscus* of *Aegina*, or *Pasiphon's* Son of *Lucian*, who as *Favorinus* in his various History relates wrote after his Decease.) Musick, Geometry, Astronomy and other such things he wholly slighted, as but useles and unnecessary Studies.

His greatest Talent lay in sudden Repartees, as is manifest from what has been already spoken. He also bore his own Sale with great Generosity : For

he failed to *Aegina* and was taken by certain Pirates commanded by one * *Scirpa* * Tully calls him *Harpalus*. he was carried away to *Crete* and there exposed to Sale. And as the Cryer demanded of him what he could do, he replied ; I can govern Men : And pointing to a certain *Corinthian* whom he saw to be in good Habit, (he being the above mentioned *Xeniades*,) he said ; Sell me to this man : For he hath need of a Master. *Xeniades* then bought him and carried him away to *Corinth*, and gave him the Charge of his Children, and entrusted him with the care of his whole House. And he demeaned himself so well, that his Master ran about the Town and said : A good *Demon* is come to my House ! *Cleomenes* in a Treatise called his *Pedagogicon* saith, his Followers would have ransomed him ; but he called them simple Men, and saith ; Lions were not Servants to those that fed them, but those that fed them were Servants to them : For that fear was the Property of a Servant, but wild Beasts kept men in fear. He had in him a very strange faculty of persuation, insomuch that he would take whom he would with his Conversation.

It is related, how one *Onesicritus* an *Aeginese* having two Sons, sent the younger

* Nota bene.

* Laercius was an Epicurean.

of them by name *Androsthenes* unto *Androsthenes*, who when he had heard *Diogenes* Discourse tarried there with him. And that thereupon he sent his elder Son also (being the before named *Philiscus*) and that *Philiscus* also was detained there. And yet in the third place, the Father himself went, and was also joyned in Philosophy with his Children: So great Charm there was in the Discourses of *Diogenes*. There heard him also *Phocion* surnamed the Good and *Stilpon* of *Megara* and many other * Persons of great Quality. He is said to have died at about ninety years of Age: But there are different accounts of his Death. For some say, that upon eating a raw * *Pourcel* he was taken with the Gripling of the Guts and so died: But others say, he held in his Breath until he died, of which number is *Kerkidas* the *Megapolitan* (or *Cra* as others call him) saying in his *Melancholy* thus:

That *Sinopese* is no more what he was,
Feeding abroad, with Staff and folded Pa
He clapt his Lips to's Teeth and bit his Bru
And flew to *Jove*: So now * *Diogenes*
Thou art *Joves* Son indeed and Heavens De

* His name signifies sprung of Jupiter.

Others say, that as he went to share a *Pourcel* among the Dogs, they bit him by the Ligament of his Leg, whereof he dyed. But his familiar followers (as *Antisthenes* relates in his Successions) were of the opinion that he dyed by holding in his Breath. For he then passed his time in the *Craneon* (which is a place for publick Exercises before *Corinth*) where his Disciples according to their Custom, coming unto him found him closely wrapt up in his Mantle, and not believing him to be asleep (for he was not of a sleepy nor drowsie Temper) they opened his Mantle and found him expired. And they believed he had done this from a great desire he had now to steal privately out of the World. Whereupon (they say) there arose a strong Contest among his Followers, who should have the burying of him: Yea, that it went so high as to come to blows: But that at last their Parents and Governours coming in, he was by them interred by the Gate that leads to the *Isthmus*. They also set a * Pillar upon his Grave, and upon that a Dog of *Parian* Marble. And afterwards his Citizens honoured him with Statues of Copper, and wrote upon them thus:

* Otherwise: Tomb Stones were Original Altars.

Copper decays with time, but thy Renown,
Diogenes, no age shall e're take down;
For thou alone hast taught us not to need,
By thinking that we do not : And hast us freed
From cares ; and shew'd the easy way to Life.

There is also this of my own upon him
in the Prokeleusmatick Measure :

Diogenes, what made thee take thy flight
To th' Netherlands : It was a mad Dogs bite.

But some others say, that as he was dying he gave a great Charge to those about him, to cast him out unburied, that every Beast might have part of him : Or else to throw him into a Ditch and cover him with a little dust : But others that he desired to be flung into the River *Ilissus*, that he might benefit his Brethren there. *Demetrius* in his Treatise of Namesakes saith ; that *Alexander* dyed at *Babylon*, and *Diogenes* at *Corinth* upon the very same day. He was an Old man in the Hundred and * Fourteenth Olympiad. And there go about these Books of his : His Dialogues : His *Kephalion* : His Fables : His Jay : His Leopard : His Commons of *Athens* : His Republick : His Art of Morality : His Treatise of Riches : His Love Discourse :

* So Jo. Meursius amends it : it was Thirteenth in the Copy.

Discourse : His *Theodore* : His *Hypsilas* : His *Aristarchus* : His Treatise of Death : His Letters : His seven Tragedies, viz. His * *Semele* ; His *Thyestes* ; His *Hercules* ; His *Achilles* : His *Medea* ; His *Chrysippus* ; His *Oedipus*. But *Socrates* in the First Book of his Successions and *Satyrus* in the Fourth of his Lives say, there is nothing of *Diogenes*'s extant. And *Satyrus* adds further that those trifling Tragedies were written by *Philiscus* of *Aegina*, *Diogenes*'s Follower. But *Sotion* in his seventh Book, saith that these following were the only things *Diogenes* ever wrote : Of Vertue : Of Good : A Discourse of Love : The Beggar : *Tolmaus* : The Leopard : *Cassander* : *Kephalion* : *Philiscus* : *Aristarchus* : *Sisyphus* : *Ganymedes* : His sayings : His Letters.

There have been in all five *Diogeneses* : The First was *Diogenes* of *Apollonia*, the Naturalist : His Book began thus ; Now I am to begin my whole Discourse, I think it my Duty to render the beginning of it indisputable. The Second was he of *Sipyon*, who wrote of the Affairs of *Peloponnesus*. The Third was this *Diogenes*. The Fourth was a *Stoick*, born at *Selencia*, but named the *Babylonian* by reason of the Vicinity. The Fifth of *Tarsus*, who wrote about Questions in Poetry which he attempts

* So I read for Helena out of Athenæus.

tempts to resolve. But the Philosopher Diogenes, Athenodorus saith in the eighth Book of his Walks, to have always appeared with a Shining Countenance, by reason he used to anoint himself often.

The LIFE of

MONIMUS.

MONIMUS was born at Syracuse, he was a Disciple of Diogenes, and a Servant of a certain Banker of Corinth, as * Socrates relates. Xenias, who had bought Diogenes, coming very often to see him, and telling him of his rare Perfections, as well in Conversation as Behaviour, brought Monimus at last to be passionately in Love with the Man. For he presently began to feign himself Mad, and flung about the Change Money, and all the Silver that was on the Board. In-
somuch that his Master was glad to part with him. Upon which he presently be-
took himself to Diogenes. He also often
followed

* So I read for
Socrates.

followed Crates the Cynick, and kept much Company with such kind of Men; which help'd to confirm his Master in his Opinion, that he was Mad.

And he afterwards became a Man of good account, inasmuch that Menander the famous Comœdian made mention of his Name; for in one of his Drama's called Hippocomus, he spoke thus:

O Philo, Monimus was very wise,
Although of small esteem, few such can prize:
Not Master of one Scrip, for he had three,
(A rich Philosopher indeed!) yet he
Utter'd no Sentence grave like a deep fellow,
Like KNOW THY SELF, which Vulgar
Sages bellow;

But was above such toys: For he said that
Conceited thoughts begot conceited Chat.

This Man was of a Genius so ponderous
that he slighted Praise, and wholly made
after Truth. He composed certain Ludi-
crous Tracts, in which he privately couch-
ed very serious things. He wrote also
two Treatises of the Inclinations, and one
Persuasive.

The

The LIFE of

DIOGENES.

SOME say that he was of *Aegina*: But *Demetrius* of *Magnesia* saith, he was an *Astypelæan*. He also was one of *Diogenes*'s Prime Disciples. And he seem'd to have something in him that made him very much to resemble *Xenophon*. For *Xenophon* followed *Cyrus* into the Wars, and he *Alexander*. *Xenophon* wrote the Institution of *Cyrus*, and he the Education of *Alexander*. *Xenophon* wrote the Encomium of *Cyrus*, and he the Encomium of *Alexander*. He is very like him also in his Style, and differs not from him, but as the Copy from the Original. *Menander* also surnamed *Drymos* the famous Admirer of *Homer*, was a Disciple of *Diogenes*, and *Hegesæus* surnamed *Cloius* and *Philiscus* of *Aegina*, as we told you before.

The

The LIFE of

CRATES.

CRATES was the Son of *Ascandes*, and a *Theban* Born: He also was one of the prime Disciples of the *Dog*. But *Hipobotus* saith he was not the Disciple of *Diogenes*, but of *Bryson* the *Achaean*. There go about these Verses of his, made after a Travesty fashion.

*I'th' midst o'th' Land of Vana Gloria,
There is a Citty called Scrippia:
A Town it is both fair and fat Sir,
Well fenced round; but nothing hath Sir.
Into this doughty Town dare enter,
Neither sir Fop, nor sir Lick-Trencher.
Nor yet your Liqueurish Fool that barter's
His Coin and Health for Whores hind Quar-
ters.
It's stor'd with Onions, Figs, and Garlick,
With Scraps of Bread, it knows no fare like.
For these the Neighbours do not swagger,
Nor huff and ding, and draw the Dagger:
They have no Cut-throat Sparks to guard 'em,
Nor Fame, nor Pence for to reward 'em.*

There

There is also his much talk'd of Diary,
which is as followeth.

* So Casaubon and Menagius: It is ten in the Copy.
*Write pay'd my Cook ten Mina, very right,
Item * five Talents to my Parasite.
A Drachm to th' prating Doctor, and no more.
Sirra! set down a Talent to my Whore.
Just nothing to my scurvy Counsellor:
Three Half-pence to my wife Philosopher.*

He was wont to be termed the Door-
opener, because he would go into every
Bodies House, and give them free advice.
There are also these Verses of his.

*Those sacred Truths I learnt by help Divine,
Or my own Toil; those only I call mine.
Th' Estate I once both fair and large believ'd,
I am of that by Vanity bereav'd.*

He said also he had got by Philosophy;

A Peck of Lupins, and to care for nought,

There also goes about this Distick of his.

*Fasting or length of time Loves Fires will
chill;
If that won't do the work, a Halter will.*

He flourished about the three and thir-
tieth

tieth Olympiad. *Antisthenes* saith in
his Successions, that upon seeing of *Tele-
phus* in the Tragedy carrying a little Basket
about the Stage, and looking very mean
and poor, he had a violent Impulse upon
his mind, to turn *Cynick* Philosopher.
And that having converted his whole Pa-
trimony into Silver (for he was a Man of
the first rank) and amassed together the
Sum of about a Hundred, or two Hundred
Talents, he distributed them among his
fellow Citizens; and himself became so
austere a Philosopher, that *Philemon* the
Comedian had taken notice of him in one
of his Plays. For he saith,

*Crates, that he might hardly be, put on
A Cloak in Summer time, in Winter none.*

But *Diocles* saith, that *Diogenes* perswa-
ded him to turn his Lands into Commons,
and if he had any Money, to fling it in-
to the Sea, (As to *Crates's* House, it
had been long before demolished * by * I insert here
Alexander, and his Wife *Hipparchia's* by *Karnondan*
Philip.) And as any of his Kindred a- with *Menagi-*
dressed themselves to him in order to dis-
swade him from it, he would many times
run after them with his Staff; for he was
very high mettled. But *Demetrius* of
Magnesia saith, He setled his Money upon

* 1st 2.

* Clement
of Alexandria
saith, he
called it Ku-
voγαμεία, or
Dog-Wedlock.
See Menagi-
us's Notes.

a certain Banker in Trust, agreeing with him, That if his Children should prove to be * common Men, he should pay it to them; but if they chanced to be Philosophers, he should distribute it among the Commonalty of the Town: reckoning they would have occasion for nothing if they proved Philosophers. *Aristophanes* saith, that he having a Son by *Hipparchia* (of whom we shall speak more anon) whose Name was *Pasicles*, as soon as he was arrived to years of maturity, he brought him to his Servant maids Apartment and told him: That was his * Fathers way of wedlock: And that the Adulterers in the Tragedies had Exiles and Stabbings for their pains, and the Whore-masters in the Comedies did by their Debauchery and Drunkenness make themselves mad. *Crates* had also a Brother named *Pasicles* and a Disciple of *Euclid*. *Favorinus* in the second Book of his Memoires relates a pleasant story of him: For he saith, that as he was interceding with the Master of the Games for a certain Person that had committed a fault, instead of his Knees he touched his Lips: At which he being much enraged, What's the matter with thee (said he) are not thy Lips thine as well as thy Knees? He was used to say, it was impos-

Abb

sible to find a man without some Fault; But that it was with the best of Men, much as it was with a Pomegranate, in which there would be some Grain or other rotten. Having once quarrelled with *Nicodromus* the Harper, and he having given him a Black and Blew Eye, he hung a Scrowl of Parchment before his Forehead, having written upon it, * *NICODROMUS FECIT*.

He would set himself industriously to rail at the common Whores, that he might exercise himself to bad Language. As *Demetrius Phalerens* had sent him some Bread and Wine, he spoke disdainfully of him, and said; O that the Springs would afford me Bread too! From whence it is plain, that he was used to drink Water. Being reproved by the *Athenian Arynomi* (or Censors) for wearing linnen Garments, he said, I will shew you *Theophrastus* himself clad in Linnen. But they not believing him, he brought them into a Barbers-Shop, and shewed him to them as he was Trimming. Being once scourged by the Master of the Games at *Thebes* (some say it was done at *Corinth* by *Eusibyrates*) and being dragged along by the Heels, he shewed his Unconcernedness by repeating over the following Verse.

* As if he had
been a Carver
or Painter.

G g

* H 2

* It is Spoken * *He haul'd him by the Leg o're Heaven
of Vulcan in Sell.
Homer, who
was thrown
down from
Heaven by Ju-
piter, and fell
in the Island
Lemnos.*

But *Diocles* saith, he was dragg'd along
by *Menedemus* of *Eretria*. For he being
a handsome Fellow, and believed by ma-
ny to be very obliging to *Asclepiades* of
Phliis, *Crates* clapp'd his hand upon his
Buttock, and said, Is *Asclepiades* within?
At which *Asclepiades* being extremely net-
tled, dragg'd him along by the heels, as
was above related; upon which he re-
hearsed the verse above-spoken. More-
over *Zeno* the *Cittiean* in his Book of
Sayings, tells us, he one while sew'd
an old Sheeps Skin to his Mantle to ren-
der himself the more disfigured. He was
also of a very disagreeable Aspect, and
therefore was much laugh'd at when he
exercised: But he would often, lift up his
hands and say, Take Comfort *Crates* in
thy Eyes, and the other Parts of thy Bo-
dy, and thou shalt one day see these Peo-
ple that now deride thee, shrivel'd up
with Age and Sickness, and Praising thee,
but condemning themselves for their Sloth-
fulness. He was us'd to say, A Man
should study Philosophy so long, until
Leaders of Armies appeared to him to be
but Leaders of Asses. He would say,

Those

those Men that conversed with Flatterers
were in as forlorn a condition as Calves in
the Company of Wolves: For that neither
of them had their Friends about them, but
the contrary such as lay in wait for
their Destruction. When he perceived
himself to be dying, he chanted this
verse to himself.

*Dear Hump-back now thou go'st
Unto the Nether Coast:
Thou'st lived of the most.*

For he was now grown crooked
through Age. To *Alexander*, asking him
whether he was desirous he should rebuild
his Native City or no, he said no, what
good? It may be another *Alexander* will
come and destroy it again: He added
moreover, that he for his Part had Pover-
ty and Obscurity for his native City, which
he was sure could never be taken by For-
tune, and that he was a Citizen of *Dioge-
nes*, that could never be supplanted by
any. *Menander* makes mention of him
in a certain Comedy of his, named the
Wings, in these words,

*Thou shalt go rambling with me all thy Life,
Hantled about like Cynick Crates Wife.*

And again the same Author saith this of
him.

*He set his Daughter out to hire,
And gave them thirty days to try her.*

The LIFE of METROCLES

METROCLES was his Disciple and Brother to Hipparchia; who being formerly a Hearer of Theophrastus the Peripatetick, was of so abasht a Temper, that he happening once in the middle of an Exercise to break Wind backwards, he went home and lock'd himself up, resolving never to come abroad any more. Which when Crates had understood by a Friend, he went at his request to give him a visit, having first filled his Belly with Lentile Pottage for the nonce. He then began to perswade him by many Arguments that he had committed no absurdity at all: For it would have been like a Prodigy, if he had not discharged the Wind according to its natural Course. And in the close of all he let fly himself, and thereby put him in heart again, comforting him by the Similitude of the two Facts. From that time forward he became his Auditour, and was a very able Man in Philosophy. As he was once burning his own Writings (as Hecato tells

in the first Book of his Sayings;) he rehearsed over the following Verse.

These are the Phantomes of my younger Dreams.

As who should say, they are but meer Whimfies. Some say, that as he was committing to the Flames the Lectures of Theophrastus, he said over this Verse.

*Vulcan come quick * Thetis hath work for thee.*

He was wont to say, there were some things that might be purchased with Money, as a House: and others that must be bought with long time and hard Labour, as Learning? Also that a great Estate was a mischievous thing to one that could not wisely manage it, He died of old Age stifling himself. His Disciples were Theombrotus and Cleomenes: Theombrotus's was Demetrius of Alexandria, and Cleomenes's Timarchus of Alexandria, and Echecles of Ephesus: Of which Echecles was also a Hearer of Theombrotus, and of him Menedemus, of whom we shall treat hereafter. Menippus of Sinope was also a Man of note among them.

The LIFE of

HIPPARCHIA

HIPPARCHIA also the Sister of Metrocles was caught by his

* Meric Caubon thinks Thetis here alludes to the first Syllable of Theophrastus: But I believe he means our Water by Thetis, and that he insinuated the Weakness and insipidness of those Writings he committed to Vulcans Discipline.

Discourses : And they were both of them of *Maronea*. And she fell passionately in Love with *Crates*, and with his Conversation, and way of Living, not regarding any one of her Suitors, nor either Wealth, Parentage, or Beauty : But *Crates* was all these to her. Nay she threatned her Parents, she would make a way with her self if she might not have him. *Crates* therefore being earnestly entreated by her Parents to perswade the Girl against it, did all he possibly could. And at last finding he could not perswade her, he stood up, and set down all his Implements before her, and said to her here is your Bridegroom, and here is his Estate. Consider now how you will like these things; for you are no Companion for me, if you cannot follow my course of Life. The Girl chose so to do, and immediately took up the same habit with his, and went about with him, and would both lye with him, and * go to Suppers with him in open view. She went once to the House of *Lyfsmachus* to a Banquet, where she ran down *Theodor*, surnamed the Atheist, by propounding this Sophism to him. That by doing whereof, *Theodor* cannot be said to commit Injury; neither can *Hipparchia* by doing it be said to do Injury; But *Theodor* by beating of him-

self, cannot be said to commit Injury. *Hipparchia* therefore by beating *Theodor* cannot be said to Commit Injury. But he answered nothing to what she had said, but began to pull up her Coats. (But *Hipparchia* was neither put out of Countenance, nor any way discomposed by it, as in such cases Women are used to be. But on the contrary, when he said to her,

— Who's this that's hither come,

* Leaving her Shuttle in the Loom?

She presently replied; It is I, *Theodor*. Dost thou really think I have provided ill for my self, if I have employ'd the time I should have spent at my Looms in the getting of Knowledge? These and a Thousand more such things are said of this Woman Philosopher.

* There goes about a little Book of *Crates's*, it being his Epistles, in which he shews himself to be a very excellent Philosopher: His Stile is sometimes very like unto that of *Plato*. He wrote also certain Tragedies, in which he maintains the sublimest Character of a Philosopher. Of which this that follows is an Example.

One House my Home shan't be;

Nor one Town my Country;

But every House my Home,

My Country where I come.

He died a very old Man and was buried in *Beotia*.

* Note, the Grecian Women were not allowed to go to Feasts, or to eat with Men.

* Women in ancient times were the only Weavers.

* This passage shews that the Lives of *Metrocles* and *Hipparchia* are to be included in that of *Crates*, and therefore Menagius's Corrections may be here spared.

The LIFE of

MENIPPUS.

MENIPPUS also was a *Cynick* Philosopher, being by descent a *Phœnician*, and as *Achaicus* tells us in his *Ethics*, a *Servant*. But *Diocles* saith, his Master was of *Pontus*, and that his name was *Baton*. And his unsatiable Covetousness rendring him a most indefatigable Beggar, he got so much Money at last as to make himself a Freeman of *Thebes*. There is nothing in him that deserves much remark. But his Books are very well fraught with matter of Laughter, and are in some respects equal to those of *Meleager*, who was his Contemporary. *Hermippus* saith, he was called, and really was, a * Day-usurer. For that he was used to lend upon Interest to poor Seamen, and to take their Pledges. Inasmuch that he amassed together a very considerable sum of Money, But at last a Plot was laid against him, and he was robbed of it all; upon which he grew so discontented, that he hang'd himself.

And

* *Hierog.
Sacerdos.*

And I have diverted my self with him as followeth.

*Menippus you may know the Cretan Curr,
But Syrian Born, and the Day-usurer,
(So was his name,) How Theban Thieves
had broke
His House by Night, and all his Money took;
Because he knew not what to Dogs belong'd.
He had not Patience to stay to be hang'd.*

But there are some that say his Books are not his own, but *Dionysius's* and *Zopyrus's* and the *Colophonians*, who having written by way of Pastime and Droll, gave their Compositions to him, as one that had skill to put them into Order. There were in all six *Menippi*: The first was he that wrote of the *Lydian Affairs*, and made an *Abridgment of Xanthus*. The Second was this *Cynick*. The third was a *Stratonicean* Sophist, and a *Carian* by Nation. The fourth a Statuary. The Fifth and the Sixth were Painters. *Apollodorus* makes mention of both these. And the Books of the *Cynick* are in all Thirteen, viz. His Evocation of Ghosts; his Wills; his Letters, which he embellished with the Names and Persons of the Gods; against the Naturalists; against the Mathematicians; a * *Γραμματικὴ* against the * *Literators*. Against the Birth-

Birth-days of *Epicurus* and the Twentieth Days celebrated by his Followers; and so the rest in order.

The LIFE of

M E N E D E M U S.

This is the Epicurean Atheist that Plutarch wrote two Tracts against.

MENEDEMUS was the Scholar of * *Colotes of Lampfacos*. This Man (as we are told by *Hippobotus*) arrived to that degree of Extravagancy, as to take upon him the habit of a Fury, and to go up and down saying, He was come from the nether World to spy out Peoples Sins, that so at his return down, he might acquaint the Dæmons there with them. And this was the kind of Garb he wore. A dark-coloured Gown down to his Feet, and girt about him with a Purple Girdle; an *Arcadian* Bonnet on his Head, having the twelve signs of the Zodiack interwoven in it; Tragick Buskins on his Feet; a huge long Beard, and an ashen Stick in his Hand.

And these are the Lives of each of the Cynick

Cynick Philosophers; to which we will subjoin what they hold in common among them: For we esteem this as a Sect in Philosophy, and not (as some think it) as only an affected way of Living. Their Opinion therefore is, that Logicks and Physicks should be laid aside, (in which they agree with *Aristo* of *Chios*) and that we ought to addict our selves wholly to Morals. And what some ascribe to *Socrates*, that *Diocles* attributes to *Diogenes*, saying he was wont to say, we should make it our Enquiry:

What's good or bad within our proper Doors.

They decline also the * ordinary Course of Arts. Therefore *Antisthenes* was used to say, sober Persons should never learn Letters, for fear they should be perverted by other Mens Reasonings. They also take away Geometry, Musick, and all such kind of things. *Diogenes* therefore said once to one that shewed him a new Sun-dial, Ay, it is a fine thing, and very useful to prevent one from loosing ones Dinner. To one that made Ostentation to him of his Skill in Musick, he said,

Counsell

*Counsellors of Men rule Towns and Houses too,
Which playing on the Fiddle will not do.*

They likewise hold; That a Life agreeable to Vertue is a Man's last Good, as *Antisthenes* tells us in his *Hercules*; in which they exactly agree with the *Stoicks*: For there is a kind of Affinity betwixt these two Sects; which hath made some to define *Cynicism* to be a short Cut unto Vertue. And *Zeno* the *Cittiean* lived like them. They are moreover for a very mean way of Living, and for using only a necessary Diet, and wearing nothing but old thredbare Mantles, and contemn Wealth, Honour, and Parentage. And therefore some live altogether upon Herbs and cold Water, and use such places for Shelter as they next meet with, and live in Tubs, as did *Diogenes*, who would often say; It was the Property of the Gods to need nothing, and of such as were like the Gods, to make use of but few things. They believe also that Vertue may be acquired, as *Antisthenes* writes in his *Hercules*. And that a wife Man should never be rejected. And that he merits Love. And that he will never do amiss. And that he is a Friend to his Like. And that he com-

commits nothing to Fortune. But the things in the midst betwixt Vertue and Vice, they term Indifferents, in the same manner with *Aristo* of *Chios*. And these are the *Cynicks*; we will next pass to the *Stoicks*, who began in *Zeno*, who was Disciple to *Crates*.

Diogenes

Diogenes Laertius,

Containing the

Lives, Opinions, and Sayings

Of the most Eminent

PHILOSOPHERS.

The Seventh Book.

Translated from the Greek by R. M.

The LIFE of ZENO.

ZENO, the Son of *Mnafeas*, or *Demeas*, a *Cittiean*, was born in a City of the *Greeks*, in the Island of *Cyprus*, inhabited by the *Phœnicians*.

He was wry-neck'd, with his Head leaning more to one Shoulder than the other; as *Timothens* the *Athenian* relates;

in his *Lives of the Philosophers*. And *Apollonius*, the *Tyrian*, reports him to have been very lean and slender of Body, very tall, and of a swarthy Complexion. For which Reason, there were some that Nick-nam'd him *The Egyptian Sprigg*, or *Vine-Branch*; as *Chrysippus* testifies in his first *Book of Proverbs*. Moreover, his Thighs were always swollen to excess; his Joints ill compacted, and weak. Therefore, as *Persens* writes in his *Symposiasts*, he declin'd all Invitations to plentiful Feasts; feeding most heartily upon Figs, either green, or dry'd in the Sun.

He was a hearer of *Crates*, as already has been said. Afterwards he adher'd to *Stilpo* and *Xenocrates*, for Ten Years together; as *Timocrates* asserts in his *Dio*. At what time, he also very much frequented *Polemo's* School. *Hecaton*, likewise, and *Apollonius* the *Tyrian*, report, that upon his consulting the Oracle, What Course was fittest for a Man to take, that intended to regulate and govern his Life after the best manner? The Deity return'd for Answer, That he should keep Consortship with the Dead. Upon which, he fell to reading the Writings of the Ancients.

As for *Crates*, he met with him by this Accident: Being bound for *Greece*, in a

Vessel from *Phœnicia*, which he had laden with Purple, he was cast away not far from the *Piræum*. Thereupon, in a deep Melancholy for his Loss, he came to *Athens*, at that time Thirty years of Age; he sat himself down in a Book-Seller's Shop. When, after he had read a while in the Second Book of *Xenophon's Commentaries*, pleas'd with the Subject, he enquir'd where any such Men dwelt? The Words were no sooner out of his Mouth, but *Crates* accidentally passing by, the Book-seller pointing to him, bid him follow that man. And so from that time forward he became a Hearer of *Crates*, whose Philosophy, as being that for which he had a great Reverence, he readily and quickly learnt; but his Modesty would never permit him to affect the impudent Behaviour of *Cynic* Moroseness. *Crates* therefore, having a mind to cure him of that same Bashfulness, gave him a Pot of Lentil-Potage to carry through the Street call'd **Keramicum*; but perceiving him to be ashamed, & that he hid his Pot under his Garment, with a Slap of his Cane he brake the Pipkin, so that the Liquid Potage ran down *Zeno's* Heels of a Colour somewhat ignominious. Upon which *Zeno* nimbly mending his Pace, *Crates* cry'd out, *Hey---You Merchant of E-*

* A Street in Athens, where all the common Curtesans liv'd.

skins, whither away so fast? The Mischance will never spoil thy Marriage. Thus for some time he was a Hearer of *Crates*; at what time having written his Commonwealth, several jok'd upon him, and said, *They were only the *F--ts* of the *Dog's Tail*.

Several other Treatises he wrote upon various Subjects, under the following Titles: Of Life according to Nature. Of Instinct, or the Nature of Man. Of the Affections. Of Decency. Of the Sight. Of the Law. Of Grecian Education. Of the Whole. Of Signs. Pythagoricals. Universals. Of Words. Five Homericall Problemes. Of Poetry. Of the Hearing. He was also the Author of certain Solutions of Questions, relating to several Sciences: Two Books of Consutations, Commentaries, *Crates's* Morals; which were all his Works.

At length he left *Crates*, and for twenty years together heard the Persons before nam'd; at what time he is reported to have us'd this Expression: *'Twas then that I only sail'd with a prosperous Gale, when I suffer'd Shipwrack.* Some assert, that he spoke thus when he sojourn'd with *Crates*. But others ascertain us, that he liv'd at *Athens* when his Ship was cast away; and that when he heard the

Cicero also acknowledges his Commonwealth to have been but a kind of Stovenly Piece.

Hh

News,

Pliny recites it thus; Thou dost but command me, O Fortune, to become a Philosopher so much the sooner.

News, he cry'd out, * *Thou dost well, O Fortune, thus to compel me to a Threadbare Cloak, and the Stoa, or the Philosophers Portico.* Betaking himself therefore to the *Poeicle*, or the *Vary-colour'd Portico*, so call'd, from the great variety of Painting with which it was adorn'd by the hand of *Polygnotus*, designing in a Place of Peace and Quiet, that had been a Place of Sedition; he there began to teach his Philosophy, and read upon several Subjects. For in that Place, during the Government of the Thirty Tyrants, no less than fourteen hundred of the *Athenians* had been put to Death.

Thither a great Number of Disciples flock'd to him; and for that reason they were call'd *Stoics*, who before from his own Name were call'd *Zenonians*, as *Epicurus* testifies in his Epistles. Formerly also the Poets that frequented that Place, were call'd in like manner by the Name of *Stoics*, according to *Eratosthenes*, in his *Eighth Book* of the *Ancient Comedy*; by whose means the Name became very numerous.

By this time the *Athenians* had a high Esteem for *Zeno*; insomuch that they entrusted him with the Keys of the City-Gates, and honour'd him with a Crown of Gold, and a Brazen Statue. And the

the same Honours his own Countrymen conferr'd upon him; believing his Statue to be an Ornament to their City. The *Citians* of *Sidon* paid him the same Respect. *Antigonus* also was his great Admirer; and when he came to *Athen*, always went to hear him, and made him frequent Invitations to his own Court. To which, though he gave modest Denials himself, yet he sent *Persæus*, one of his familiar Acquaintance, the Son of *Demeetrius*, a *Cittian* by Birth, who flourish'd in the hundred and thirtieth *Olympiad*; at what time *Zeno* was far stricken in years. The Epistle sent him by *Antigonus*, ran in these Words, as it is recited by *Apollonius* the *Tyrian*, in his Life of *Zeno*.

King *Antigonus* to *Zeno* the Philosopher, Greeting.

I Am apt to believe, that Fortune and Honour have render'd my Life much more remarkable than Thine: But on the other side, for Learning, Knowledge, and perfect Happiness, I cannot but think thee far above my self: Therefore have We sent thee this Invitation to Our Court; desiring thou wilt not be so unkind, as to deny Our Request. By all means therefore be sure to

let Me enjoy thy Society, upon the Receipt of This; assuring thee, that thou shalt not be only Mine, but the Instructor of all the Macedonians. For he that is able to teach, and conduct to Virtue the Prince of the Macedonians, must of necessity be no less sufficient to instruct his Subjects in the Noble Lessons of Fortitude and Probity. For such as is the Guide and Leader, 'tis most probable, that such will be the Disciples.

To which Zeno return'd the following Answer.

Zeno, to King Antigonus, Health.

I Applaud thy Desire of Learning, as being really true, and tending altogether to Benefit; not Vulgar, which only drives to the Corruption of Manners; for he that applies himself to the Love of Wisdom, declining those common Pleasures of the Crowd of Mortals, which only effeminate the Soul of Youth, not only shews himself by Nature, but by Choice, inclin'd to Virtue and Gallantry. And such a Person, endu'd with a Noble and Generous Mind, with less Pretence, so his Teacher not being wanting in his Instructions, will readily and easily attain to that Perfection which he aims at.

Non

Now then, as for my self, I lie fetter'd with the Distempers of Old Age, in the Eightieth Year of my Age; and therefore the Happiness of attending thy Person, is deny'd me: But I have sent thee one of my Disciples, for Learning, Instruction, and what concerns the Mind, a Person equal to my self; but far surpassing me in Strength of Body; with whom conversing, Thou wilt not want whatever may conduce to compleat thy Felicity.

With this Epistle he sent away *Persæus* and *Philonides* the Theban; of whose Familiarity with *Antigonus*, *Epicurus* makes mention in his Epistle to his Brother *Aristobolus*.

To which I thought fit to add the Decree which the *Athenians* made in his behalf: Of which, this is the Copy.

THE DECREE.

A *Arrhenides*, then Governor, in the Ward of *Acamantis*, during the Sitting of the Fifth * *Prutany*, the Thirtieth Day of August, and the Three and Twentieth of the Sitting of the said *Prutany* was a

* The *Prutany* was a Council of 50 Men, of whom 10 made a Court; and govern'd by Turns in their Months; so that the Fifth *Prutany* happen'd to be in August.

H h 3

tany,

any, the Assembly of the Chief Magistrates, Hippo, Gratistoteles, Xympeteo, Thraso, the Son of Thraso the Anacæan, with the rest of the Court, thus Decreed: Whereas Zeno, the Son of Mnaseus the Cittian, has for many years liv'd a Philosophical Life in this City, and in all things has behav'd himself like a Person of Virtue and Sincerity, exhorting all Men that sought his Instruction, to Honesty and Frugality; as also in his own Person setting a fair Example before their Eyes, by leading a Life altogether conformable to his Precepts; wishing him therefore all good Fortune, the People have thought meet to give a public Mark of their Commendations of Zeno, and to crown him with a Crown of Gold, according to the Law, as the Reward of his Virtue and Temperance; and further, to erect for him a public Monument in the * Ceramicum: Moreover, for making the Crown, and building the Tomb, the People have made choice of five Athenians, who shall also take care that this Decree be engrav'd by the Public Scribe upon two Pillars; of which one shall be set up in the Academy, the other in the Lycæum; and the public Treasurer to pay the Charges of the Engraving: to the end all men may know that the People of Athens understand how to value good Men, both living, and after their Decease. For Surveyors also, they make

* The Place appointed for the burial of those that were slain in the Wars.

Choice of Thraso the Anacæan, Philocles the Pyraean; Phœdrus, the Anaphlystian; Melo, the Acarnean; Mycethus, the Sympelletæan; and Dio, the Poænean.

Antigonus the Carystian, affirms, That Zeno never deny'd himself to be a Cittian. For he himself being one who contributed to the Structure of the Bath, and being present when Zeno beheld the Inscription of Zeno the Philosopher, upon the Pillars; he heard him also desire, that the Addition of Cittian might be put in.

When he follow'd Crates, he made a Cup with a Cover to it, wherein he carry'd his Money to supply Crates with Necessaries where-ever he went.

His Estate also was valu'd at a Thousand Talents when he first came into Greece; and it is said farther, that he us'd to lend his Money to the Sea-men upon Bottom-ree.

In his Diet he was very sparing; a short pittance of Bread and -oney, and a small Draught of sweet Wine satisfying his Hunger.

He rarely made Use of Boys; and once he took to his Bed an ordinary Maid-servant, that he might not be thought to hate the Sex.

He liv'd in the House of *Perseus*; who, thinking to please him, one time among the rest, brought him home a young Mistress; but so little did he regard his Friend's Kindness, that after he had stripp'd her, he deliver'd her back to the Embraces of *Perseus*.

He was of so easie a Nature, that he could comply with all Humors; in so much that he would drink to a Pitch with *Antigonus*, who would take him along with him, when he went to be merry with *Aristocles* the Harper; but then he would hide himself up for a time.

He avoided all Popularity, refusing to sit in the uppermost Seats, though the Crowd were far more troublesome to him. Nor would he be seen to walk with more than two or three at a time. And to others he gave Money to forbear thrusting upon him, and to keep off the Throng, as *Cleanthes* reports in his Treatise of *Brotherly Coins*. At another time, the People being gather'd about him, pointing to the Wooden Rails of the Altar, at the upper end of the *Stoa*; *This Altar*, said he, formerly stood in the middle of the Portico, because it was cumbersome, it was removed where it now stands by it self; in like manner, if you would but stand a little further off, you would be less troublesome to Us.

another

another time, *Demochares*, the Son of *Laches*, embracing him, and offering, if he desir'd it, to speak and write to *Antigonus*, as one that would be sure to supply him with whatever he wanted, he took it so hainously, that he would never come into his Company more.

It is reported, That after *Zeno's* Decease, *Antigonus* should use this Expression; *What a Sight have I lost!* And therefore he made it his Request, by *Thraso*, his Ambassador to the *Athenians*, That he might be buried in the *Ceramicum*. And being ask'd, Why he so much admir'd him? *Because*, said the King, *that after many and great Presents that I made him, he was never the more vainly proud; but still the humblest Person in the World.*

Moreover, he was full of Doubts and Queries; and whatever he heard or read, he weigh'd it exactly: For which Reason, *Timon*, in his *Silli*, gives him this Character;

*Like Red-nos'd Bawd the Mortal there I
saw,
That in the shady Stoa laid the Law;
Bedlam Phoenissa, Gammer Prate-apace;
For you might think him Woman by his
Face;*

Her

*Her Wicker-Basket all the while ran o're;
But empty-headed as an old Bandore.*

He was a diligent Observer of *Philo* the Logician, with whom he spent much of his Time; for which Reason he was admir'd by *Zeno* the younger, no less than his Master *Diodorus*.

Timon also derides the Shabbiness of his Attendants; who were all a sort of Needy, Rascally, Nasty Tatter-de-millions.

*Close at his Heels a Crowd of Varlets creep,
Old Hats, Buy any Brooms, and Chimney-Sweep,
In Tatters, Rags and Jags, see where the Clown
They follow; the meer Scum of all the Town.*

He had a Morose, Dogged, Surly Look; and his Forehead was all furrow'd into Wrinkles. His Habit also was very mean, approaching next to Barbarous Penury, under pretence of Frugality.

When he reprov'd any Person, he was very quick and concise, not using many Words; nor would he do it too closely, but expressing himself at a distance; as when he twitted a spruce young Gallant, that pass'd slowly by him in his Chariot;

He

He does well, said he, *to keep his Eyes off the Dirt; for he cannot see himself there, as he does in his Glass.*

Another time, a certain *Cynic*, telling him, he had no Oil in his Cruse, desir'd him to bestow some upon him; to whom *Zeno* made Answer, *He would give him none*: As he was going away, he bid him take notice which of the two was the more impudent.

Being wantonly affected toward *Chremonides*, when the Lad and *Cleanthes* sat down, he rose up; at which *Cleanthes* admiring, *I have heard,* said he, *the most skilful Physicians say, that the best Cure for a Swelling is Rest.*

Two Persons at a Banquet, lying upon the same Couch, and *Zeno* observing, that he who lay uppermost, and next to himself, bobb'd the lowermost in the Tail with his Foot, he fell a butting the Bum of the next to him with his Knee. Upon which, the uppermost turning about; *What's the Matter,* said he, *Dost think thy Neighbour felt any Pleasure?*

To a great Lover of Boys, *I fear me,* said he, *those Masters will never have much Wit, that are always conversing with Children.*

He was wont to liken a neat Oration, that was nothing to the purpose, to the Coyne

Coyne of *Alexandria*, which was pleasing to the Eye, and flourish'd about with curious Letters, but never a whit the more in value for that; but those that were otherwise, to the *Tetradrachmas* of *Athens*, that were rudely and slovenly cut; many times surpassing those *Harangues* that were more politely writ.

When his Disciple *Aristo* recited some things without any Grace of Delivery, other things with a rash and over-confident Vehemence, he said to him, That 'twas impossible that any man should commit such Absurdities, whose Father had not forgotten him when he was drunk. Therefore he call'd him *Prater* and *Babler*, himself being a Person of few Words.

Observing a large Fish set before a notorious Glutton, that us'd to leave nothing for his Companions, he took away the Fish, as if he intended to have eaten it. To whom, not knowing well how to take it, *How dost thou think*, said he, *thy Companions should bear with thy greedy Appetite every day, if thou canst not brook my hearty Feeding for once?*

Another time, when a young Stripling began to ask certain Questions, with a Peremptoriness not becoming his Age, he led the young Gentleman to the Looking-Glass, and bidding him take good No-

tice of his own Face; ask'd him, *Whether he thought such Questions became his years?*

To one who told him, That several of *Antisthenes's* Works did not please him, for which, he also appeal'd to the Judgment of *Sophocles*; he put the Question, *Whether he thought well of any of the same Author's Writings?* Who answering, That he had not seen all; *Art not thou then ashamed*, said he, *to cull and remember what Antisthenes has said amiss, and yet to take no Notice of what he has done well.*

To one that found fault with the Brevity of the Philosophers Sentences, he reply'd, That their very Syllables ought to be shorter than others, if it were possible.

To one that found fault with *Polemo*, for that he propounded one thing, and spoke another; knitting his Brows, *Did it not shew*, said he, *how highly he prefer'd those things that were granted?* He was wont to say, That a loud Voice and a vehement Gesture became an Orator, as they did an Actor; only that he was to beware how he play'd with his Mouth, or skew-skaw'd his Lips to and again, as many did, through difficulty of Utterance. Moreover, That they who spake well, were not to permit their Auditors Leisure to stare, like Work-men who put their Pieces to shew. On the other side,

That

That it became the Hearer to be content upon what was deliver'd, as not to permit himself time to take Notes.

To a young prating Fool that spake more then became him; *Thy Ears, said he, are run into thy Tongue.*

To a handſom young Man, that ſaid, He did not believe a Philoſopher could be in Love; *There is nothing, ſaid he, more irkſom to us than Beauty.*

He was wont to ſay; That moſt Philoſophers in many things were meer Fools; in ſight and fortuitous things Illiterate. To which he added that of *Caphſus* the Piper; who, obſerving one of his Scholars to fill his Instrument with more Wind than was neceſſary, gave him a Rap, and told him withal, *That good Play did not conſiſt in Sound, but Sound in good Play.*

Another time, a certain *Rhodian*, wealthy and handſom, came to him to be his Scholar; / unwilling therefore to receive him, he bid him go fit upon the Stone-ſtep that lead to the Public Guild, to dirty his fine Cloak; and when he had done ſo, to go and live a while among the Beggars, that he might be accuſtom'd to their Tatters; upon which the young man departed. He was wont to ſay, *That there was nothing ſo miſ-becoming as Pride and Luſtineſs, eſpecially in young Men.*

He advis'd all young Students, not to trouble their Brains about Words and Sounds, but to exerciſe their Minds about what was truly beneficial; for fear of attaining no farther then to a meer Smackering in Learning.

He admoniſh'd Youth to be careful in the Obſervance of all imaginable Decency and Modeſty, both in their Gate, their Geſtures and Habit; frequently repeating thoſe Verſes of *Enripides* concerning *Capanus*.

*A plentiful Eſtate ſupply'd his Wants;
Yet all his Wealth ne'er made him vainly
Proud;
But humble ſtill, as th' humbleſt of the Poor.*

He was wont to ſay, That there was no greater Obſtacle to the gaining of Knowledge, then Poetry; and that there was nothing which we ſtood more in need of then *Time*.

Being ask'd, Who was a true Friend? he answer'd, *The other My ſelf.*

Having diſcover'd one of his Servants in a piece of Thievery, he chaſtiz'd him ſeverely; at what time the Servant crying out, *What ill Luck had I to ſteal! And to be bang'd for thy pains;* reply'd his Maſter.

To

To a Minion of one of his familiar Friends, beholding him with a black and blue Eye; *I see*, said he, *the Footsteps of Anger, not of Love.*

To one that was anointed all over with precious Ointment; *Who's this*, said he, *that smells so much of Woman?*

To one *Dionysius*, a frequent Retraitor of his own Opinions, who ask'd Why he did not correct himself? *Because*, said he, *I do not believe thee.*

To an impertinent young Man, that put the Question, Why we have two Ears, and but one Mouth? *Because*, said he, *we should hear more, and speak less.*

Another time, as he was sitting at a Banquet, and saying never a Word, to one that ask'd him the Reason why? *Go tell the King*, said he, *that there is one knows how to hold his Peace.* For it seems the Question was ask'd by one of *Rialens*'s Ambassadors, who were before not a little solicitous to know, what Character they should give of him to the King.

Being ask'd what he thought of Detraction and opprobrious Words? He replied, *If an Ambassador should be sent away without an Answer*. *Apollonius Tyrius* relates, That when *Crates* pull'd him away by the Cloak from *Stilpo*, he made him this Answer; *Crates*, said

(said he) *the best way to take a Philosopher, is, by the Ears; for if thou canst prevail, thou hast me sure; but if thou forcest me, my Body perhaps may follow thee, but my Heart will continue with Stilpo.*

He also liv'd with *Diodorus*, as *Hippobatus* relates; with whom he study'd Logic; wherein, when he came to be a Proficient, he repair'd to *Polemo*, with an intention to abate his Pride: Who, as it is reported, so soon as he saw him coming, O *Zeno*, (cry'd he) *I am not ignorant of thy creeping in at the Garden-Doors, to steal away my Precepts, and wear them after the Phœnician manner.*

It is also farther said of him, That when his Master told him, there were seven sorts of Logic in Human Dialect; he ask'd his Master, what he would have to teach 'em all? Who, demanding a hundred, he gave him two hundred Pieces; such was his Affection to Learning. He is said to be the first also that defin'd the Word *καθήκον*, that is, *Becoming Duty*, and wrote a Treatise concerning it.

He was wont to transpose the two Verses of *Hesiod* thus;

*The best of Men obedient lives
To him that true Instruction gives:*

I i

And

*And Good is he, by restless Pains,
Who all things of himself attains.*

Whereas in *Hesiod* they run thus ;

*The best of Men by restless pains,
To all Things of himself attains ;
Nor Evil he, that yielding lives
To him that true Instruction gives.*

But *Zeno* thought him the better Man that gave Ear to true Instruction, and made a right Use of it, then he that of himself understood all things : For the one was Master of Understanding only ; but the other by Obedience put in execution what he understood.

Being ask'd, why he was so austere ? He reply'd, *That Humor empties when I take off my Cups. Lupins are bitter, but being steep'd in Water, become sweet. And Hecato testifies, That he would abate of his Severity at such kind of Computations : being wont to say, That it was better for a man to salter with his Feet, than with his Tongue.*

He affirm'd, That men became good by little and little ; but that it was not a small thing to do good. Which Saying's by others attributed to *Socrates*.

He

He was a Person of extraordinary Patience, a moderate Feeder, affecting generally a rare Diet ; and never wore any other therin a very thin Cloak : So that it was said of him,

*Nor could the Winter's Cold, nor pouring Rain,
Nor scorching Heat, or Sickness tame this Man ;*

*But like the meanest of the Vulgar Crowd,
All Seasons his Transparent Cloak withstood :*

For Day and Night, by restless Study charm'd,

The Labour of his Mind his Body warm'd.

Nor were the Comic Poets aware of the Encomiums which they gave him, while they bestow'd their Jokes and Sarcasms so freely upon him ; among whom *Philemon* was one in his Comedy, call'd *The Philosopher* ; where he cries,

A Parsnip serves for Bread, for Meat & Sprat ;

A Draught of Water, and a Mess of Chat :

*And thus our new Philosopher has found
A way to keep his Wits and Body sound.*

li 2

Tct

Yet though he teach his Scholars to be
 poor
 And starve, they say, he has Disciples
 store.

Others father these Verses upon *Posidippus*. And now it is almost grown into a Proverb, to say, *More abstemious than the Philosopher*: Which perhaps might be borrow'd from that of *Posidippus*, in his *Metaphernmeni*.

*And so may he become in some ten days,
 More abstinent than ever Zenowas.*

And indeed he surpass'd all others for Goodliness of Form, and awful Gravity; nay, by the Heav'ns, in Felicity too: For he liv'd to Fourscore Years of Age, free from all Distempers, in perfect Health.

As for *Persæus*, Famous in the Schools of Morality, he dy'd in the Threescore and Twelfth Year of his Age, being two and Twenty years old when he came first to *Athens*.

As for *Zeno*, he had been Master of his School for Eight and Fifty Years together, as *Apollonius* testifies. At length, being arriv'd at that of Age, as he was going out of the School, he stumbl'd, and brake
 his

his Finger. At what time, when his Hand hit upon the Ground, he recited that Verse out of *Niobe*.

I come; then to what End this Call?—

And so saying, he strangl'd himself, and so expir'd. Being dead, the *Athenians* buried him in the *Ceramicum*, and honour'd him according to the Decree before-mention'd, in Testimony of his singular Virtue. Upon whom *Antipater* the *Sidonian*, made the fig
 ram.

*Here Cittium's Glory, Zeno the sublime,
 Now lies; who that he might Olympus
 climb,
 Ne're Pelion upon Ossa strove to raise;
 No fam'd Herculean Deeds advance'd
 his Praise:*

*For by his Virtue he found a Pathless
 way
 To Starry Mansions, and the Seats of
 Day.*

To which, *Zenodorus* the *Stoic*, and Scholar of *Diogenes*, added another.

*A frugal Life he liv'd, till Time did show
 Majestic Rev'rence on his Aged Brow;*

By Dint of *V*it he made the Foe give
Ground,
*W*hile for his *W*eapons Masculine
*W*ords he found,
A Se~~c~~t with matchless Vigor to defend,
That Man's beloved Liberty maintain'd.
*W*hat though Phœnician born; from
thence what Shame?
*V*as't not from thence the Mighty Cad-
mus came?
*W*ho first taught Greece those Letters
that have since
Fill'd all the *W*orld with Grecian Elo-
quence.

Then in Commendation of all the Sto-
ics in general, *Athenæus* the Epigramma-
tist, thus expresses himself;

Oh happy Mortals, skill'd in Stoic Lore,
How does the *W*orld your Documents a-
dore!
*V*irtue, they cry, 'tis *V*irtue, only She,
That crowns the Soul with true Felicity.
She guides Erroneous Man, and leads
him right,
Guards Pop'lous Cities from invading
Might;
*W*hile others, by the Charms of Pleasure
sway'd,
Are by their Pleasures to Destruction led.
These

These were the Monuments of Zeno's
Name,
That Stoic Doctrin rear'd to Stoic Fame;
And fair Mnemosyne preserves 'em still,
That Men may still be happy, They that
will.

To which, we shall in the last Place,
add this of our own.

Many Reports of Zeno's Death has Fame
Spred through th' enquiring World: Some
say, the Flame
Of Nature damp't, his wasted Fire went
out;

But the Report of being starv'd I doubt.
Yet old he was; nor could his feeble Feet
Sustain his feebler Body through the
Street:

Thus stepping forth his School, upon his
Hand
He fell; which soon the quick Disaster
sprain'd.

And then, as if admonish'd by the Fall,
I come, he cry'd, what needs my Fate to
call?

Demetrius the Magnesian, in his Equi-
vocals, reports, That *Mnaseus*, his Fa-
ther, as a Merchant, came frequently to
Athens; where he bought several Socratic
Books,

Books, which he carry'd to his Son *Zeno*; so that he began to have a Kindness for Philosophy in his own Country; For which Reason he went to *Athens*, where he met with *Crates*: He seems also, saith he, to have limited the Mistakes of those that cavill'd about Negations; and then he adds, That his usual Oath was by the Fruit *Capers*; as *Socrates* swore by his *Dog*.

Others there are, and among the rest, *Cassius* the *Sceptic*, who blame *Zeno* for many things.

First, For pronouncing the Liberal Sciences unprofitable, in the beginning of his *Commonwealth*.

Secondly, For saying, That he look'd upon all good Men, Parents of Children, Brothers of Brothers, and Kindred to be equally Enemies and Foes, Servants and Strangers one to another. But then, in his *Commonwealth*, he cries up only Honest Men, to be true Citizens, Friends, Kindred, and Free-men. So that Parents and Children among the *Stoicks*, are accounted as Enemies; meaning such as are not wise and virtuous.

In the next place, he holds Community of Women in his *Commonwealth*; forbids the erecting of any Temples, Courts of Justice, or Public Places of Exercise

in

in any of his Cities; and will not allow the Use of Money, either for Trade, or Expences of Travel.

Then he ordains, That Men and Women should go all clad alike, and that no Part of the Body should be seen naked. All which were the chief Ordinances of his *Republick*; as *Chrysippus* testifies. Of Love-Matters, he writes at the Beginning of his *Book*, Entitled, *The Art of Love*. Upon which Subject, he has also wrote in his *Diatriba*. And some things of this Nature are to be found in *Cassius* and *Isidore* the *Rhetorician* of *Pergamum*; who says, That there were several Opinions and Sayings of the *Stoics* look'd upon as Erroneous, expung'd and raz'd out by *Athenodorus* the *Stoic*, who was Keeper of the Library at *Pergamum*, which were afterwards re-inserted; *Athenodorus* being discover'd, and narrowly escaping severe Punishment.

Besides our Philosopher, there were Four more of the same Name. The first, of *Elca*; the second, a *Rhodian*, and a *Geographer*; the next, an *Historian*, who wrote the Acts of *Pyrrhus*, in *Italy* and *Sicily*, with an Epitome of the *Roman* and *Carthaginian* History. The next, a Scholar of *Chrysippus*, who wrote little; but left several Scholars behind him. The fifth,

fifth, a *Physitian* of *Herophilis*, a Person of a solid Judgment, but no great Writer; the sixth, a *Grammarians*; whose *E-pigrams* are commonly sold; the seventh, a *Sydonian*, and an *Epicurean* Philosopher, Famous both for Sense and Elocution.

As for *Zeno's* Disciples, they were many in Number. Among the more Noble Sort, was *Persæus*, the Son of *Demetrius*, a *Cittian*. This Person, some affirm to have been one of his familiar and intimate Friends; others, That he was his Servant, and sent by *Antigonus*, to copy out his Writings; and to whose Son *Alcyoneus*, he was also Tutor. Of whom, when *Antigonus* had once a mind to make Trial, he sent a Messenger to him, with false, but sad Tidings; That his Farms were all sack'd and plunder'd by the Enemy: At which, when *Persæus* seem'd to be somewhat disturb'd, and continu'd in a Melancholy Humor; *Thon seest*, said he, *now, that Wealth is no indifferent Thing*. He wrote several Treatises, of Regal Government; The Commonwealth of *Lacedæmon*; Of Impiety; Thieves; Of Marriage; Of wanton Love; Exhortations; Disputations, and Oracles, four Books; Commentaries upon *Plato's* Works, in seven Volumes.

Aristo,

Aristo, the Son of *Miltiades*, a *Chiote*; who wrote of *Indifferency*.

Herillus, the *Chalcedonian*, who asserted *Knowledge* to be the *End*.

Dionysius of *Heraclea*, who asserted *Pleasure* to be the *End*; for being extremely troubl'd with sore Eyes, he could not be brought to think *Pain* indifferent.

Sphærus, of *Bosphorus*; *Cleanthes*, the Son of *Phanius*, an *Asiatic*, who succeeded *Zeno* in his School. Which Person *Zeno* was wont to compare to hardn'd Steel, that was difficult to be engrav'd; but wherein the Impression once being made, lasted a long time before it was worn out. Moreover, after the Death of *Zeno*, *Sphærus* became his Disciple likewise.

Next to these, the most Noted Disciples of *Zeno*, were *Athenodorus*, of *Soli*; *Philonides*, of *Thebes*; *Calippus*, of *Corinth*; *Posidonius*, of *Alexandria*; and *Zeno*, the *Sidonian*.

As for his Opinions, they were these; and not only his, but of all the *Stoics* in general; which we shall set down under several Heads, as it has been our Custom hitherto.

They divided Philosophy into Three Parts; *Natural*, *Ethical*, and *Logical*. Which Division was first made Use of by *Zeno*

Zeno the Cittian, in his Book of *Reason*; and *Chrysippus*, in his First Book of *Physics*; and by *Diodorus Ephillus*, in his First Book of *Introductions to Opinions*; *Eudromus* in his *Moral Institutes*; *Diogenes the Babylonian*, and *Posidonius*.

Now these divided Parts, *Apolldorus* calls *Places*; *Chrysippus* and *Eudemus*, *Species's*; others, *Genus's*: For they affirm Philosophy to be a Creature; comparing *Logic* to the Bones and Nerves, *Ethics*, to the Flesh; and *Physics*, to the Soul: And then again, to be like an Egg; of which they resemble *Logic* to the Shell; *Ethics*, to the White; and *Physics*, to the innermost Yolk. Others there are, who will have *Philosophy* to be like a fruitful Field; *Logic* representing the Hedge; *Ethics*, the Fruit; and *Physic*, the Soyl and Trees. Lastly, others among 'em, compare it to a Beautiful City, surrounded with stately Walls, and under an excellent Form of Government; not admitting any Part to be preferr'd before the other; but affirming all Parts to be equally mixt. Some there are who place *Logic* in the first place; next *Physics*; and *Ethics*, last of all. Thus did *Zeno*, *Chrysippus*, *Archidemus*, and *Eudemus*. For *Ptolomean Diogenes* begins with *Ethics*. *Apolldorus* ranks 'em in the second Place:

But

But *Panætius*, and *Posidonius*, begin with *Physics*; as did also *Phanius*, the Kinsman of *Posidonius*, in his Treatise of *Schools*.

Cleanthes divides *Philosophy* into Six Parts; *Logical*, *Rhetorical*, *Ethical*, *Political*, *Physical*, and *Theological*. Others divide *Logical* into Two Parts; *Rhetorical* and *Logical*. Others add the Defining Part, relating to Canons and Judgments. Which they make Use of, either to find out the Truth, and there they correct the Varieties of Fancy; or else, for the Knowledge of the Truth: for that things were understood by the most common Notions.

Rhetoric they affirm to be the Art of well Speaking and Discoursing of those things which are proper for Explanation. *Logic*, the Art of well Disputing of those things that are discours'd of by way of Question and Answer: and therefore they define it to be the Art of True and False, and of that which is Neither.

Now then for *Rhetoric*, they asserted it to be Threefold; *Deliberative*, *Judicial*, and *Demonstrative*. And then, that it consisted of Three Parts; *Invention*, *Elocution*, and *Disposition*. Next, they divided *Rhetorical Oration* into *Exordium*, *Relation*, *Consutation*, and *Epilogue*.

Logic

Logic, they divided into the *Places* of Things signify'd, and of the Voice: The *Place* of Things signify'd, they subdivide into the *Places* of Things conceiv'd in the *Fancy*, and of *Axioms*, perfect *Determinations*, *Predicaments*, Things alike, whether streight or supine, *Genus's* and *Species's*, consisting of Things fancy'd; as also of *Arguments*, *Tropes*, and *Sillogisms*, unnatural *Sophisms*, which are sometimes *False*, or *True*, or *Negative*, *Sorites*, and the like to them, *Defective*, *Ambiguous*, *Conclusive*, *Obscure*, *Horn'd Sillogisms*, *Captious Argumentations*, and those other, call'd *Therizontes*, or the *Reapers*.

But that the proper *Place* of *Logic*, already mention'd, related to the Voice, which shew'd the Sound of the Letter; what the Parts of Speech; and discover'd *Solœcisms* and *Barbarisms*, discours'd of *Poems*, *Ambiguities*, of *Harmonious Sounds*, of *Music*, of *Terms*, *Periods*, *Divisions*, and *Sentences*. Of all which, they accounted the *Theory* of *Sillogisms* the most useful; for that it explains the *Demonstrative Part*, and conduces much to the *Reformation* of *Opinions*, as the *Assumption* shews both *Method* and *Memory*: Besides that, it is the readiest way to collect and infer: For a *Sillogism* is an

Argument

collective from all things. *Demonstration* explains what is the least apprehended, by what is best understood. *Fancy* is the forming of Things in the Mind. Of which, the one is that which easily apprehends; the other with more difficulty, or not at all. That which easily apprehends, is that which they call the *Discernment* of Things, proceeding from that which is, according as it is, and deeply Character'd and imprinted in the Mind. Where the *Fancy* cannot apprehend, it happens, that either the Thing is not, or not as it is; according to that which is call'd *Measure* and *Form*; or not as it is conceiv'd in the *Soul* and *Fancy*. Therefore of necessity *Logic* must be a *Virtue* comprehending many other *Virtues*: As, *Aproptofian*; by which we understand what to consent to, and what to decline: *Aneicaioteta*, a strong *Perswasion* of the *Impertinency* of the Thing, so as not to submit our Reason to it: *Anelexian*, which is said to be such a Force of *Perswasion* of the Truth of a Thing, as not to be disswaded from it: and *Amataioteta*; which is a *Resolution* not to be perswaded from one Thing to the contrary: For they hold Knowledge to be a certain and sure Apprehension, or Habit in the Reception of *Idea's* immutable by Argument. And indeed,

deed, a wise man may be apt to stumble in his Reason without the help of *Logic*; for that he is not able to distinguish Truth from Falshood, but by her Assistance; nor to discern between Probable and Ambiguous; nor is there any putting or answering a Question without it. It extends it self also to Inconsiderateness in *Negation*; as likewise to things that are existent; so that it causes those whose Fancies are not well exercis'd, to deviate into Folly and Irregularity. Nor is it otherwise that a wise Man shews his Acuteness, his Perspicacity, and his Shrewdness in Reasoning: For it is the same thing rightly to discourse and argue, or to answer properly to a Question; which are every one requisite for a Person skill'd in *Logic*.

These were their Opinions in general; and now that we may not omit Particulars, and their Sentiments touching the Art of Institution, which *Diocles the Magnesian* has set down word for word in his *Excursions* of the Philosophers, we shall recite his Words. *The Stoics* (says he) are pleas'd to give the first place to their Discourse concerning Fancy and Sense, as being that by which we discern and judge how Truth may be known.

Fancy

Fancy therefore, as it is thus read generally, the Consideration of Consent, of Apprehension and Understanding, cannot subsist without Fancy, in regard it precedes all other things; and the Mind, whose Duty it is to pronounce, utters forth in Words what it suffers from the Fancy. However, Fancy and Fantasm differ; for Fantasm is the Opinion of the Mind; as it happens when we dream. But Fancy is the Impression of a certain Form in the Mind, that is, a Mutation, as *Chrysippus* calls it in his Treatise of the Soul. Nevertheless the Form is not imprinted like the Impression of a Seal: For it is impossible that several Figures should be stamp'd upon one and the same Superficies: For the Fancy receives its Notion from that which exists according as it is, as being imprinted and stamp'd upon it; not from that which has no Existence, which cannot be done. Now of Fancies, as they say, some are sensible, others not sensible, if they be apprehended by the Sense or Sences. Insensible; such Things as are comprehended in the Mind, as incorporeal Things, and such as are apprehended by Reason. Moreover, Sensible Fancies operate upon Things existent, by Approbation and Consent: Moreover, there are the Evidences of Fancies, if they work upon Things existent. Again, Fancies are some Rational, others Irrational.

K k

Rational,

Rational, those of Rational Creatures. Irrational, those of Creatures destitute of Reason. If Rational, they are said to be Thoughts and Cogitations. But for Irrational, no Name has yet been found. Some Fancies are Artificial, others not. For an Artist fancies a Statue one way, an Ignorant Person another way. Sense, according to the Stoics, is a Spirit proceeding from the * Principality of the Mind, and insinuating it self into the Sences; and it is call'd The Apprehension, by their means, and the Architecture of the Sences, which is the reason that some are bad, and the Operation or Energy of the Sences. But Apprehension, say they, proceeds from the Sense of Black or White, Rough or Smooth: But those things which are collected by Demonstration, proceed from Reason; as that there are Gods, and that they take care of Human Affairs: For, of things that are understood, some things are understood by Accident, some by Similitude, others by Proportion; some by Transmutation, others by Composition, and others by Contrariety. By Accident, sensible things are apprehended; by Similitude, as Socrates by his Picture; by Proportion, as Tityus and the Cyclops, by their Bulk; or a Pigmy, by his Smallness. And the Center of the Earth is distinguish'd by Proportion, from the Center of the lesser Orb.

* Cicero
renders το
πρωτον
Principatus
Animi.

Orbs. By change of Situation; as, Eyes in the Breast. By Composition, we understand a Hippo-Centaur; and by Contrariety, Life from Death. Naturally, we understand Justice and Goodness; and by Privation, Lame-ness.

These are the Sentiments of the Stoics, concerning Fancy, Sense and Intelligence.

They hold the Apprehensive Fancy to be the Judge of Truth; that is to say, of Truth that proceeds from that which is existent, according to the Opinions of Chrysippus, in his Twelfth Book of Physics, Antipater and Apollodorus. For Boethius numbers up several other Judges of it; as, the Mind, the Sense, the Appetite, and Knowledge: But Chrysippus dissenting from him, in his First Book of Reason, makes Sense and Anticipation to be the Judges of it; affirming Anticipation to be a Knowledge by Nature of Universals: Though some others of the more ancient Stoics allot that Excellency to right Reason.

As for Speculative Logic, most do hold, That it ought to be refer'd to the Place of the Voice. Now the Voice is the Percussion of the Air, and is properly subjected to the Sense of Hearing, according to Diogenes the Babylonian, in his Treatise of the Voice. The Voice of a Beast is a violent Verberation of the Air; but the

Voice of Man is articulate, and proceeds from the Mind, as *Diogenes* asserts; and comes to perfection at Thirteen Years of Age; as *Archedemus*, in his *Ninth Book* of the *Voice*, *Diogenes*, *Antipater*, and *Chrysippus*, in his *Third Book* of *Natural Things*, affirm.

Now whatever acts, is a Body: But the Voice acts, when the Voice of the Speaker strikes the Ear of the Hearer. A Word is a Voice consisting of Letters, as for Example, *Day*. Speech is a significant Voice, proceeding from the Understanding; as, *It is Day*. A Dialect is the various Pronunciation of a different Province in the *Greek Language*; as, in the *Attic Dialect*, *Thalatta*; in the *Ionic*, *Hemere*. The Elements of Words are the Four and Twenty Letters. In the Letter is to be included, the Element, the Character, and the Name; as in *a*, *Alpha*. Of the Elements, there are seven *Vocal*, or *Vowels*; as, *a*, *i*, *u*, *e*, *o*, *u*, *o*. *Alpha*, *Epsilon*, *Eta*, *Iota*, *O-micron*, *Upsilon*, *O-mega*; and six *Mutes*; *β*, *γ*, *δ*, *κ*, *π*, *τ*. *Beta*, *Gamma*, *Delta*, *Kappa*, *Pi*, *Tau*. Now there is a Difference between *Voice*, and *Word*: For *Voice* is no more than a *Sound*; but a *Word* is articulate. Then a *Word* differs from a *Sentence*; for a *Sentence* is always significant; a *Word* frequently

quently without any Signification; as, * *Blitri*.

A *Speech* also and *Pronunciation* differ; for *Sounds* are pronounc'd, but things are pronounc'd; which also may be read.

Of *Speech* there are five Parts, as *Diogenes* and *Chrysippus* assert; *Name*, *Appellation*, *Word*, *Conjunction*, and *Article*; to which *Antipater* adds the *Medium*.

Appellation, according to *Diogenes*, is that Part of *Speech*, which shews the common Quality; as, a *Man*, a *Horse*.

The *Name*, is that Part of *Speech*, which denotes the proper Quality; as, *Diogenes*, *Socrates*.

A *Word* demonstrates the separate Predicate; as, *Diogenes*. Or, as others say, a Principle of *Speech* without a Case, signifying the Act of any Person; as, *I write*, *I speak*.

A *Conjunction* is a Part of *Speech* without a Case, binding together the Parts of Sentences.

An *Article* is a Part of *Speech* declin'd; distinguishing the *Genus's* of Names; as, *He*, of *This*, of *That*, *They*, *These*, *Those*.

The Excellencies of *Speech* are Five; * *Gracism*, *Perspicuity*, *Conciseness*, *Decorum*, and *Composure*.

Gracism, is a true Pronunciation according to Art, and not according to vulgar Custom. * Or *Purity* of Idiom in a Language whatever: *Perspi-*

* *A made Word*, to signify a Blearing Fool; whence the French Word *Belitre*, a Ram.

Perspicuity, is a manner of Utterance, familiarly expressing the Meaning of the Person.

Conciseness, is a Speech comprehending only what is necessary for the Explanation of the Matter.

Decorum, is the Choice of Words proper for the Subject.

Composure, is the avoiding of Improperities.

Barbarism, is the Use of Words, contrary to the Custom of the flourishing Greek.

Solæcism, is a Speech incongruously utter'd.

A *Poem*, is a Speech consisting of Number and Measure, more lofty then Prose; as, the *vast Earth*, and *Air sublime*.

Poetry, is a significant *Poem*, comprehending the Imitation of Things, both Humane and Divine.

A *Definition*, is a Speech aptly expressed by way of Explication, according to *Antipater*, in his *Book of Definitions*; by *Chrysippus* call'd *Apodosis*.

Description, is a Speech introducing Matter by way of Figurative Demonstration: or, a Definition, more barely expressing the force of the Definition.

A *Genus*, is the Conception of several inseparable Thoughts; as, when we say, a *Living*

Living Creature; for that this comprehends all Creatures in particular.

A *Thought*, is the Fantasm of the Mind, neither any Entity, or Quality; but as it were an Entity, and as it were a Quality; as when a Man thinks of a Horse that is not present.

Species is comprehended in the *Genus*, as Man is comprehended under *Creature*. And the most general *Genus* is that which being a *Genus* of it self, has no other *Genus*. And the most Specifical *Species* is that, which having no *Species* of it self, has no other *Species*; as, *Socrates*.

Division, is a dividing of the *Genus* into all the *Species's* which it contains; as, when we say, *Of Creatures, some are Rational, some Irrational*.

Contrary Division, is a Division of the *Genus* into the *Species*, as it were by way of Negation; as, when we say, *Of Beings, some are good, some are not good*; and *of those Things which are not good, some are evil, some are indifferent*.

Partition, is a ranking the *Genus* in several Places; as, when we say, *Of good Things, some relate to the Soul, some to the Body*.

Amphibolæ, is a Sentence that may be contru'd two ways; so that several Meanings may be collected from it.

Logic, is the Knowledge of Truth, Falshood, and that which is neither; and it relates as well to Things that signify, as to things that are signify'd.

In the Place of Things signify'd, they treat of *Things Dicible*, of perfect *Conclusions*, *Axioms*, and *Syllogisms*; of *Defectives*, *Predicaments*, *Actives*, *Passives*.

Things Dicible, are such things as may be spoken according to Logical Phantasie.

Of which, some are by the *Stoics* said to be perfect, others deficient.

Deficient, are those things that are imperfectly utter'd; as, when we say, *He writes*; the Question is, *Who writes*?

Perfect, where the Sentence is perfect; as when we say, *Socrates writes*. The *Predicaments* therefore are number'd among Things imperfectly said; but in the Number of *Perfect Things*, *Axioms*, *Syllogisms*, *Questions* and *Answers* are to be reckon'd.

A *Predicate*, is that of which something is pronounc'd; or according to *Apollodorus*, a Thing coupl'd to one or more Things; or an imperfect Word coupl'd with a right *Case*, to produce a Maxim.

Of *Predicates*, some consist of *Noun*, and *Verb*; as when we say, *To sail by Rocks*: Others are *Active*, others *Passive*, and others *Neutral*. *Active*

Active, which are constru'd with an oblique *Case*, to produce a Predicate; as, when we say, *He hears*, *he sees*, *he speaks*.

Passives, which are constru'd with a *Passive Particle*; as, *I am heard*, *I am seen*.

Neuters, which are neither *Active* nor *Passive*; as, *to be wise*, *to walk*.

Contra-Passives, are such, as in *Passive Voices* cease to be *Passive*, as being *Actions*; as for Example; when we say, *He is shav'd*; for the Word comprehends the Person that is shav'd.

Oblique Cases are the *Genitive*, the *Dative*, and the *Accusative*.

An * *Axiom* is that which is affirm'd * *Priscian* translates the Word *Axiomata*, *Dignities*, or *Congruities*.
to be either True or False; or as *Chrysippus* defines it, a Perfect Thing to be deny'd or affirm'd, as to what is in it self.

A *Maxim* affirms or denies what is in it self; as, *It is Day*; *Dio walks*: For he that says, *It is Day*, seems to affirm that it is Day; for if it be Day, 'tis true what is pronounc'd; if not, the Maxim is false.

Now there is a Difference between a *Maxim*, a *Question*, and *Interrogation*; for there is the *Imperative*, *Adjurative*, *Optative*, the *Subjunctive*, the *Vocative*, and a Thing like a *Maxim*.

An *Axiom*, is, when in speaking, we pronounce a Thing either to be True or False. A

A *Question*, is perfectly like an *Axiom*; but which requires an Answer, Whether it be so or no? as, when we ask, *Is it Day?* Which is neither true nor false; but when we answer, *It is Day*; then it becomes an *Axiom*.

An *Interrogation*, is when we cannot answer punctually to the Thing, *Yes*, or *No*; but, *He dwells in such a Place*.

An *Imperative*, is when we command in speaking.

But Thou, repair to Inachus's Ford,

A *Vocative*, When they that speak, call upon some Person or other.

Renowned King of Men, O Agamemnon--

An *Enunciate*, is when we utter something like an *Axiom*; which being redundant in some Part, or defective, cannot be call'd an *Axiom*.

And is not this a pleasant Abode for Virgins?

Is this same Shepherd like a Son of Priam?

Where the Questions are ambiguous, and a Man knows not well what to answer: For Questions and Interrogations are neither true nor false; whereas *Enunciates*

nunciates are either true or false.

Of *Enunciates*, some are Plain and Simple, or not; as *Chrysippus*, *Archedemus*, *Antipater*, and *Crinis* affirm.

Simple, Wherein there is nothing of Ambiguity; as for Example, *It is Day*.

Not Simple, Where the Proposition is ambiguous; as, *If it be Day*; or else consists of more then one Proposition: *If it be Day, 'tis Light*.

Among Simple *Enunciates*, there is the *Enunciative*, the *Negative*, the *Privative*, the *Categorical*, the *Predicamental*, and the *Indefinite*.

Among the Compound *Enunciates*, there is the *Complex*, the *Connex'd*, the *Causal*, that which proves the *most*, and that which proves the *least*, and the *Negative*; as, when we say, *It is not Day*; but he affirms, *It is Day*. Of which, the *Superenunciative* is a *Species*; which *Superenunciative* is the *Negative* of a *Negative*; *Not that it is not Day*; for he asserts, *It is Day*.

The *Negative* consists of the *Negative Particle*, and the *Predicate*; as, *No Man walks*.

The *Privative*, is that which consists of the *Privative Particle*, and the *Axiom*, or *Congruity*, according to its Efficacy; *Such a one is ἀνιδρωτός, or Inhumane*.

A *Prædicative*, consists of a right Case, and a *Prædicate*; as, Dio walks.

An *Indefinite* consists of an Indefinite *Particle*, or Indefinite *Parts*; as, *a certain Man walks, He is mov'd.*

The connex'd *Enunciate*, according to *Chrysippus*, and *Diogenes*, which consists of the *Conjunction Copulative*, *If*; for the *Connexion* is plain by the *Consequence* of the Second to the First; beginning in the *Enunciate*, and ending in the *Enunciate*; *If it is Day, 'tis Light*: For if the First be, the Second must be true.

A *Complex Enunciate*, is that which is joyn'd together by certain *Complex'd Copulatives*; *It is both Day and Light.*

Disjunctive, is that which is joyn'd together by a *Disjunctive Copulative*; as, *Either it is Day, or it is Night.* Which *Disjunctive* shews, that one of the *Maxims* must be false. The *Causal*, is that which is knit together by the *Particle Because*; as, *Because it is Day, it is Light*; as if the First were the Cause of the Second.

That which demonstrates the Greater, is joyn'd together by the Word *Rather*, plac'd in the midst of the *Enunciate*. *It is Day, rather than Night.*

That which demonstrates the *Less*, is quite contrary to the former; as, when

we

we say, *It is less Day than Night.*

Other *Maxims* there are which mutually contradict one another, according to *Truth* and *Falshood*: of which one is the denial of the other: For Example, *It is Day, and it is not Day.*

Therefore a true connex'd *Maxim* is, where the *Opposition* in the End is repugnant to the chief *Intention* of the Beginning: For example; *If it be Day, 'tis Light.* Which is true, in regard he that opposes, and says, *'tis not Light*, contradicts the *Affirmative*; *It is Day.*

A *Connex'd Enunciate* is either false, where the *Opposite* in the End, is not repugnant to the Beginning; as, *If it be Day, Dio walks*: for that Part, *Dio walks*, is no way repugnant to *If it be Day.*

But a true connex'd *Enunciate*, is that which beginning with a *Truth*, ends with the *Consequence*, as thus; *Because it is Day, the Sun shines upon the Earth.*

But a false *Connex'd Enunciate* either begins with a *Falshood*, or does not end in a *Consequence*: For it does not follow, because *it is Day, that Dio walks.*

A true *Causal Enunciate*, is, where the first Part ends in a *Consequence*, yet the End is not the *Consequence* of the Beginning: For example; *Because it is Day, it is Light.* For it follows, That because it is Day,

Day, it is Light; but it does not follow; that, it is Light because it is Day.

A false *Causal Enunciate*, is, where it either begins with a Falshood, or does not end with a Consequence: For example; *Because it is Night, Dio walks.*

A *Probable Enunciate*, is that which induces to a Consent: As thus; *Whatever she be, that brings forth, is the Mother of that Birth.* This is false; for no Bird is the Mother of an Egg.

Moreover, there are some things Possible, others Impossible; some things necessarily must be; others, for which there is no necessity they should be.

Possible, is that which demonstrates a Thing to be true; so that there is nothing external which opposes that Truth; as thus; *Dioctes lives.*

Impossible, is that which cannot be proved to be true; as, that *the Earth flies.*

Necessary, is that which being true, cannot be prov'd to be false: Or, may be so prov'd, but that certain external things convince us to the contrary: as, *Virtue is profitable.*

Not Necessary, is that which is true, yet may be false, if external things do not oppose it; as, *Dio walks.*

A *Likely Enunciate*, is that; for which there are several Reasons that it may be

true;

true; as, *That we shall live till the next Day.*

There are other Distinctions, Transitions and Conversions of *Enunciates* out of one into another; of which we shall speak more at large.

But now, an *Argument*, as *Crinit* asserts, is that which consists of a Proposition, an Assumption, and an Inference: as thus; *If it be Day, 'tis Light: But it is Day;* there's the Assumption; therefore *it is Light;* and that's the Inference.

A *Mood*, is, as it were, the Figure of an Argument: as for example; *If it be the first, then the second; but it is the first, therefore the second.*

A *Hypothetic Argument* is compos'd out of both, as thus; *If Plato lives, he breaths,* but the first is true; therefore the latter. Which sort of Argument was introduc'd to avoid Prolixity of Words in the Composition of Arguments, that might otherwise require a long Assumption, and a long Inference; and therefore it is more concise to say, *If B. therefore A.*

Again, there are some *Syllogisms* admit of a Conclusion; others, not.

They admit no Conclusion, where the Opposite in the Conclusion is repugnant to the Connexion of the Proposition: as thus;

thus; *If it be Day, 'tis Light; but it is Day; therefore Dio walks.*

Of *Conclusive Syllogisms*, some are said to be Conclusive equivocally to the Genus; others, collectively.

Collective Arguments, are such as either need no Demonstration, or leading to Demonstration, by the means of one or more Positions; as, *If Dio walks, therefore Dio moves.*

Conclusive Arguments in Specie, are such as do not collect Syllogistically: For example; *This is false: 'Tis either Day, or 'tis Night: But it is Day; therefore 'tis not Night.*

Arguments not Syllogistical, are such as resemble Syllogisms, but conclude nothing: For example; *If Dio be a Horse, Dio is a Creature; therefore Dio is no Creature.*

Arguments are either true or false.

Those that are *True*, are collected from true Things: as thus; *If Virtue be profitable, Vice is hurtful.*

False, are they that contain something of Falshood in the Propositions; or else, such as conclude nothing: For example; *If it be Day, 'tis Light; but it is Day; therefore Dio walks.*

Arguments, also are either Possible, or Impossible; Necessary, or Unnecessary. There

There are others call'd *Anopodeicti*; because they require no Demonstration.

Other Sorts are enumerated by others; but *Chrysippus* reduces them to five Sorts; from which all manner of Arguments may be taken.

The first is *Demonstrative*; where the whole Argument is compos'd of Conjoyn'd and Antecedent; and where something conjoyn'd begins, and the Conclusion infers. *If the First, the Second; but the First; therefore the Second.*

The Second *Mood* is, where there being two Opposites in the Proposition, the Conclusion is opposite to the Assumption; as, *If it be Day, 'tis Light; but it is Night; therefore it is not Day.* Where the Assumption rises from the opposite Consequent, and the Conclusion from the Antecedent consequent.

The Third *Mood*, is that which infers from a Negative Complication in the Proposition, and from one of those Suppositions in the Complication, infers something opposite to all the rest. *Plato is not dead, and yet living; but Plato is dead; therefore he is not alive.*

The Fourth is, which from a disjunctive Proposition, and something contain'd in the Disjunctives, concludes in opposition to the rest. *Either it is first or second; but*

but it is the first ; therefore it is not the second.

The Fifth is, where the whole Argument being disjunctive, the Conclusion infers from the Disjunctive, and one of those things which are opposite in the Disjunctive: as thus; *Either it is Day, or it is Night ; but it is not Night ; therefore it is Day.* For from Truth, Truth follows, according to the Opinion of the Stoics. *It is Day, therefore 'tis Light.* And Falshood follows Falshood: as thus; *'Tis false that it is Night, therefore 'tis false that it is dark.* Nor do they infer a Truth from what is false. *The Earth flies, therefore the Earth is.* For when we affirm the Earth to be, it is not necessary that it should fly.

There are other Arguments, which are call'd *Involv'd*, and *Latens*; other *Ottides*, or of little Importance.

The *Obscure*, or * *Involv'd*: as thus; *Two are not a few, nor Three ; if not these, then not Four ; and so to Ten : But Two are a few ; therefore Ten.*

The *Ottis*, is a Conjunctive Argument, consisting of Finite, and Infinite; having both Assumption, and Conclusion: as, *If he be not here, he is not at Rhodes.*

This is the *Logic* of the *Stoics*; to which they are so bigotted, that they believe the *Logician* to be the only Wise Man;

Man; for that all things are to be discern'd by the Speculation of Words; and for that all Natural and Moral Studies stand in need of *Logical Assistance*.

Thus much of the *Rational Part* of their *Philosophy*: Now their *Moral Philosophy* they divide under several Heads, or Places; under the Titles of Natural Inclination, of Good and Evil Things; of the Affections, of Virtue, of the End, of Primary Dignity, of Actions, and Duties, of Exhortations, and Dehortations: which are the more nice Distinctions of *Chrysippus*, *Archedemus*, *Zeno of Tarsus*, *Apollodorus*, *Diogenes*, *Antipater*, and *Possidonius*. For *Zeno the Cittian*, and *Cleanthes*, as being more ancient, handled these Matters more plainly, and with less Subtilty. However, they divided this Part of Philosophy into *Natural* and *Physical*; and held, that *Self-preservation* was the first of all Desires insus'd into all Creatures, by the Dictates and Instinct of Nature: as *Chrysippus*, asserts in his First Book *De Finibus*; alledging, That the first thing which was familiar and inherent to every Creature, was the Notion of that Sympathy and Concord which is between every Creature: which it was not probable, that the Creature could either alienate or create in himself; it remains,

* Here Leer-
tius is confu-
sin'd by Cu-
cius and Ca-
saubon, so
have mistaken;
for that which
he calls In-
volv'd, is the
Sorites.

mains, that all Creatures accord by Nature. And thus it comes to pass, that they withstand and repel what is hurtful, and embrace what is delightful and beneficial.

But whereasthere are some who affirm, That the Desire of Pleasure was the first Appetency infus'd into the Creatures, the *Stoics* deny it: For, say they, If there be any such Thing as Pleasure, it is only an additional Thing, which Nature seeking of her self, receives, as pleasing to the Constitution of the Body. And hence it is, that the Creatures become chearful and vigorous, and that Plants and Trees spread and flourish. Neither has Nature, they say, made any Distinction between Plants and Animals, so as to distribute those Desires into either, without Sense and Appetite; so that we our selves covet many things after the nature of Plants: But this Desire being augmented in Animals, the Use of which leads em to covet things most familiar to their Notions; in them Nature, and a sort of Reason governs this Appetite: for Animals are a sort of Rational Creatures, to whom Reason is bequeath'd in a more perfect manner then to Plants; therefore Nature prompts 'em by a kind of Reason, to live the most commodiously they can. And therefore

therefore *Zeno*, in his *Treatise of the Nature of Man*, affirms the *End*, to be no more then to live correspondent to the Laws of Nature; which is, to live virtuously: Which was also the Opinion of *Cleanthes*, *Possidonius*, and *Hecato*. Again, That it was the same Thing to live virtuously, as to live according to the Experience of those things that fall out according to Nature. And therefore the *End*, is to live close up to Nature, that is, according to his own, and the Nature of all Things, acting nothing which the common Law of Nature forbids; which is the true Law diffus'd through all the Creatures, and the same in *Jove*, the principal Governor and Upholder of all things. And hence the Virtue of a happy Man, and the Prosperity of Life, when he acts all things according to the Symphony and Agreement of that *Demon* in every one, with the Will of the Supream Governor. *Diogenes* therefore asserts the *End* to be no other, then to acquiesce in the Reason of those things which are according to Nature. *Archedemus*, That it is to live in the Observance of all things that are decent. *Chrysippus* also asserts, That we ought to live according to Nature, as well that which is Common, as that which is properly humane. But *Cle-*

anthes admits only Common, and not any Particular Nature, to be our Guide; That Virtue is an acknowledg'd *Habit* or *Disposition*, and that it is desirable for its own sake, and not out of Fear, or Hope, or for the sake of any external Thing; and that Happiness consists in it, the Soul being made for the convenience of the whole Life: but that the Rational Creature, is sometimes perverted by the allurements of Outward Things, sometimes by the Persuasions of Education and Friendship; for that Nature infuses innocent Desires.

There is another sort of Vertue, commonly and every where a Perfection, as that of a *Statue*: another invisible, as *Health*: another sort speculative, as *Prudence*. *Hecato* also asserts, That there are certain Scientifical and Speculative *Virtues*, that derive their Being from *Contemplation*; as *Prudence* and *Justice*: others, that come not within the Verge of Speculation; as *Health*: for that *Health* may attend upon a Mad Man, who has a kind of defective Speculation; and there may be Strength in the Arches and Buttresses of Buildings: And they are therefore said not to appertain to *Contemplation*; because they are not admitted by *Choice* and *Consent*, but only as they happen; and

for that they are common as well to the Bad, as to the Good; as *Health* and *Fortitude*. Now that Virtue is substantial, *Possidonius* draws his Argument from hence; That *Socrates*, *Callisthenes*, *Dio- genes*, and the rest, made a Progress in Learning, and increas'd their Knowledge; and that Evil is Substantial, because it is the Contrary to Virtue. Then again, That Virtue is to be taught, appears from hence, That Bad Men are brought to become Good; as *Chrysippus*, *Cleanthes*, *Possidonius* and *Hecato* affirm.

Panatinus asserts two sorts of Virtue; *Speculative* and *Active*. Others will have three sorts; *Rational*, *Natural* and *Moral*. *Possidonius* reckons four sorts; *Cleanthes*, *Chrysippus*, and *Antipater*, more. *Apollophanes* allows no more then one, which is *Prudence*.

Then again, of the *Virtues*, they affirm some to be *Primary*, others inferior to them: That the *Primary* Virtues are *Prudence*, *Fortitude*, *Justice* and *Temperance*; of which, *Magnanimity*, *Continence*, *Patience*, *Sagacity*, and *Dexterity in Advice*, are *Species's*.

That *Prudence* is the Knowledge of Good and Evil, and of Things Indifferent,

That *Justice* was the Knowledge of what was to be desir'd of Choice, and what to be shunn'd, and of what was in the midst between both.

That *Magnanimity* was a Knowledge that rais'd the Habit above all Contingencies, common as well to the Bad, as to the Good.

That *Continency* was an invincible Habit, not to be overcome by Pleasure.

That *Patience* was the Knowledge where and when to persevere.

That *Sagacity* was an Inventive Habit, and quick Apprehension of our Duty.

That *Dexterity in Advice*, was a Knowledge which instructed us, when and what to act for the best advantage.

In like manner, they held *Vices*, some to be Cardinal, others of a lower Form: as, *Folly*, *Cowardice*, *Injustice*, *Intemperance*, *Incontinence*, *Blockishness*, and *Imprudence in Advice*: and that Evil is the Ignorance of those things, of which Virtue is the Knowledge.

That the General Good was what was Useful and Beneficial: the Particular Good, either the same, or not deviating from it. And therefore they make a threefold Distinction of *Virtue*, and that *Good* which partakes of it: *Good*, from whence; as, in a Virtuous Action: *Good*, from whom;

as,

as, from a sincere Person, delighting in Virtue.

Another way they define *Good*, according to the Nature of *Rational*, or as it were *Rational*. Such is that *Virtue*, of which while we partake, we act according to *Virtue*, and become good. The Accessions to which, were *Joy* and *Gladness*. And so it is in *Evil Things*; *Imprudence*, *Fear*, *Injustice*, &c. Of which they that partake, commit *Evil Actions*.

Moreover, of *Good Things*, some there are that appertain to the *Mind*; others *Extrinfecal*; others, neither appertaining to the *Mind*, nor *Extrinfecal*.

Of the first sort, are the *Virtues*, or *Virtuous Actions*.

Of the Second, *Nobility of Birth*, *Honesty* and *many Friends*, and *Prosperity*, concomitant with these.

Of the Third sort, when a Man is *virtuous* and *happy* within himself.

The same is to be said of *Vices*; for *Vices* and vicious Actions proceed from the *Mind*: *Extrinfecal*, are Treason to a Man's Country, & Falseness to his Friend; but *Evil*, that neither concerns the *Mind*, nor is *Extrinfecal*, is that Infelicity, to be a Devil to himself.

Another Distinction of *Good Things*, is, into such as relate to the *End*, *Goods of Action*,

Action, and others relating to both.

Goods of Action, are *Friends*, and the *Benefits* we receive from their Assistance. But *Valour*, *Grandeur of Mind*, *Liberty*, *Freedom from Pain*, and all *Virtuous Actions* are *Goods* that relate to the *End*: and the same *Virtues* are both together as well *Goods* of Action, as relating to the *End*: For as they compleat Happiness, they are *Effective Goods*; but as they are but Parts of Happiness, they are only *Final Goods*.

And the same Distinction is to be made of *Evils*: For an Enemy, and the *Mischiefs* that proceed from him, are *Effective Evils*. But *Stupidity*, *Pusillanimity*, *Servitude*, *Vexation*, *Grief* and *Sadnefs*, and every evil Action, are *Final Evils*: For compleating Infelicity, they are *Effective*; but as they are only Parts of Infelicity, they are no more then *Final Evils*.

Then again, the *Goods* of the *Mind*, are distinguish'd into *Habits* and *Inclinations*, or *Affections*; and some are said to be neither the one, nor the other.

The *Inclinations* are the *Virtues* themselves: the *Habits* are our *Studies*: *Common Energies* or *Actions*, are those Things which are neither *Habits*, nor *Inclinations*. Those good Things which are said to be

Mixt,

Mixt, are *Numerous Offspring*, and *Healthy Old Age*. But the single and only Good is *Knowledge*. *Present Goods*, are the *Virtues* themselves; but not always; as, *Joy* and *Walking*: Now every Good Thing is *Beneficial*, *Expedient*, *Profitable*, *Useful*, *Commodious*, *Honourable*, *Comfortable*, *Desirable*, and *Just*.

Beneficial, because we receive Advantage by it.

Expedient, because it contains what is requisite, and ought to be.

Profitable, because we gain by it; and for that it dissolves our repining at Expence, by raising the *Compensations* in *Traffic* above our *Necessities*, and readily pay to be rid of it.

Useful, because it affords us Assistance in our Wants.

Honourable, because Praise-worthy.

Comfortable, because it affords us Content and Satisfaction.

Desirable, because it is to be preferr'd before other Things: And,

Just, because according to Law, and for that it begets Society.

Honesty, they call'd a *Perfect Good*; as consisting of all the Numbers sought for by Nature, and Exactness of Symmetry. And of *Honesty*, they asserted Four Kinds.

Just,

Just, Stout, Modest, and Scientific; for that in these all Honest Actions are contain'd.

And by the same Reason, they divided *Dishonest* into Four Parts; Unjust, Cowardly, Immodest, and Senceless.

But singly, they define *Honesty* to be that which raises Men to Esteem, as possessing a Good that deserves the general Applause: or otherwise, as truly born to do their own Work; or after another manner, by way of Ornament; as when they pronounce a Wise Man only to be honourably Good. For *Hecato* and *Chrysippus* affirm *Honesty* alone to be the greatest Good; alledging it also to be Virtue, and participant of Virtue: So that it is the same thing for Goodness to be esteem'd honest, as for *Honesty* to be priz'd for good: For by reason it is good, 'tis honest; and because 'tis honest, it is good.

Thus they hold all good things to be equal; and that all *Good* is chiefly to be desir'd, and that it neither admits of less or more.

All *Beings*, they affirm some to be good, some to be bad, and others indifferent.

Among *Beings* that are good, they number *Wisdom, Justice, Fortitude, Temperance, &c.*

Among

Among *Beings* that are evil, *Imprudence, Injustice, &c.*

In the Number of indifferent Things, they reckon those Things which neither do Hurt, nor Good: as, *Life, Health, Pleasure, Strength, Beauty, Wealth, Honour, and Nobility.* And the contrary to these: as, *Death, Sickness, Labour, Shame, Infirmary, Poverty, Dishonour,* and the like to these. Which was the Opinion of *Hecato, Chrysippus*, and *Apollodorus*, in their Moral Writings: for that these things are neither good nor evil; but things indifferent specifically * produc'd. For as it is the Property of Heat to warm, not to cool; so it is the Property of *Good*, to do good, and not harm. But *Riches* and *Health* do as much hurt as good; and those things of which we make a good or bad Use, are not good; but we may make either a good or bad Use of *Riches* or *Wealth*, therefore neither are perfectly good; tho' *Possidonius* be of another Opinion.

But neither will *Hecato* nor *Chrysippus* allow *Pleasure* to be good; for that there are some filthy and unlawful Pleasures; and nothing that is filthy and unlawful can be good. For the Use of Motion and Strength is only profitable, when virtuously made Use of; but evil, when made instrumental to Mischief.

Indif-

* So Cicero renders the Word *προσφορὰ*.

Indifferent Things are Two-fold ; either such as contribute neither to *Felicity*, or *Infelicity*: Such are *Riches, Honour, Strength, Health, &c.* For that a Man may be happy without all these Things, which may bring a Man as well to Infelicity as Happiness.

In the next Place, they define *Indifferent Things*, as are endu'd neither with Desire, or Aversion: as, *Whether a Man have an even or odd Number of Hairs, whether much or little Hair, or, whether his Fingers be straight or crooked.* For the first, *Indifferent Things* incite both to Desire and Detestation ; and therefore out of those they cull out others that are altogether indifferent, whether to be desir'd, or avoided : Of which sort, they call the one *Produc'd*, the other, *Rejected*. *Produc'd*, those Things which deserve Esteem : *Rejected*, those Things that are of no Value. Worth or Esteem, they define to be a Combination of Virtues to a consentaneous Life, wholly intent upon all that is Good. Then there is another sort of Esteem, which is a midling Efficacy, conducing to a Life according to Nature, which arises from Health and Riches ; if they conduce any thing to a Natural Life. Then there is an Esteem in Exchange, which Men that are skill'd

in Commerce vary as they see occasion ; as, in the Exchange of Wheat for Barly. *Produc'd Things* have therefore their intrinsic Value : as amongst Things that proceed from the Soul ; as, *Ingenuity, Art, Advancement in Learning, &c.* Among Corporeal Things, *Life, Health, Strength, a good Habit of Body, * Propors * For it is proportionate Limbs, Beauty, &c.* Among Things impossible that
External Riches, Honour, Nobility. expresses in this Place

should signifie Integrity ; and therefore I render'd it Proportion of Limbs, as agreeing with the next Word nam'd, Beautiful.

Rejected : Among Things that relate to the Mind, are *Ignorance, &c.* Among Corporeal Things ; *Death, Sickness, Infirmary, Shame*, and the like. Among External Things ; *Poverty, Baseness of Birth*, and the like.

Produc'd Things, are also produc'd for their own, or for the sake of others ; and some both for their own, and the sake of others too. Of the first sort are *Ingenuity, and Advancement in Learning, &c.* For the sake of other Things, *Riches, Nobility*, and the like. For their own, and the sake of other Things, *Vigor of Mind, Quickness of Sense, and Security from Danger.* And the same is to be said of their Contraries.

Duty,

Duty, they define to be that, which being adher'd to, a commendable Reason may be given for its being requir'd by Life it self: Which extends also to Plants and Animals; for there are certain Duties to be discern'd in them. Which Word *καθήκον*, *Zeno* first deriv'd from the Verb *ἵκω*, to come; because the Duty comes into all Creatures; and therefore he calls it an Operation proper to all the Structures of Nature: For among those things that are actuated by Desire, some are Duties, others are contrary to Duty.

Duty therefore, is that which Reason chuses to do; as, to honour our Parents, our Elders our Country, and to assist our Friends. *Undutiful Acts*, which Reason refuses; as, to slight our Parents, neglect our Brethren, to be unkind to our Friends, and to scorn our Country. But what Reason neither commands, nor forbids, those things are neither Duties, nor *Undutiful Acts*: as, for a man to take up a *Fesce* fallen to the Ground, to hold a Pen, &c.

* Strigile
was an Instru.

ment which the Ancients us'd to cleanse their Bodies in their Baths: Of which, see the Form and Use in Martial and Petronius Arbitr.

Other

Other Duties there are, which being neglected, do no great harm; as, to be careless of a Man's Health, &c. Others, the Neglect of which proves mischievous; as, when a Man, regardless of himself, maims or wounds his own Body, or wastes his Estate.

Again, Some Duties are always to be perform'd; others, not at all times. Of the first sort, are, putting and answering of Questions, Walking, &c. And then there is a Midling Duty; for Children to obey their Teachers.

They say, the Soul is divided into eight Parts; of which, the Five Senses are five Parts, the Instrument of Voice and Cogitation, which is the Mind, and the Generative Faculty.

That the Distraction of the Mind was occasion'd by Fallhood, that brought forth a thousand Perturbations, which occasion'd that inconstant Agitation.

Now *Passion*, according to *Zeno*, is an irrational and preternatural Motion, or inordinate Violence of the Soul.

They distinguish'd Perturbations into Four Sorts; Pain, Fear, Concupiscence, and Pleasure. And it is the Assertion of *Chrysippus*, That these Perturbations proceed from Opinion. Thus Covetousness arises from a Conceit that Money is a

M m

Thing

Thing to be desir'd. In like manner, Drunkenness and Intemperance proceed from an Opinion that those Things are delightful.

They hold also, That Grief is an irrational Contraction of the Mind. The several Species of which, they affirm to be, *Pity*, *Envy*, *Emulation*, *Jealousie*, *Trouble*, *Vexation*, *Sadness*, and *Confusion*.

Pity, is a certain Grief for an Injury done to another.

Envy, a repining at another's Prosperity.

Emulation, a Grief, that another enjoys what he desires.

Jealousie, That another enjoys what he possesses.

Trouble, the Weight of Sorrow.

Vexation, is a contracting Grief, that proceeds from Distress, and opposing Difficulties.

Sadness, a painful Sorrow.

And *Confusion*, an irrational Sorrow, that preys upon the Spirits, and hinders a man from seeing the Remedies that are before him.

Fear, they hold to be an Expectancy of Misfortune; to which they refer *Terror*, *Sloth*, *Shame*, *Consternation*, *Tumultuary Perplexity*, and *Agony*.

Terror,

Terror, is a Fear that causes Quivering, and Trepidation.

Shame, is the Fear of Ignominy.

Sloth, The Fear of being put to hard Labour,

Consternation, is a Fear proceeding from some unwonted and dismal Accident.

Tumultuary Perplexity, When a Man's Thoughts are at a *Non-plus*, accompany'd with a failing and hesitation of the Speech.

Agony, The Dread of something that does not appear.

Concupiscence, they assert, to be an irrational Desire: To which they refer *Indigence*, *Hatred*, *Contention*, *Love*, *Wrath*, and *Choler*.

Indigency, is a Desire of that we do not enjoy; and which being at a distance from our Possession, we eagerly pant after.

Hatred, is, when we wish Mischief to another, as it were with Heart and good Will.

Contention, A Desire to defend and maintain our own Opinions.

Anger, a Desire to punish those that we believe have undeservedly and unworthily injur'd us.

Love, is a Desire not incident to Good

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Men 3

Men ; for it is only an Industrious Treachery, for Beauty's sake

Wrath is an inveterate Anger, full of Hatred, and watching Opportunity to satisfy its Rage.

*His Raging Anger for a while
Within his Breast may seem to boil ;
But yet his Mind will never change,
Till he has had his full Revenge.*

Choler, is a Passion soon hot, soon cold.

Pleasure, They define to be an irrational longing after that which seems to be desirable. Of which, they number up these several sorts : *Tickling Delight*, *Insulting Joy*, and *Excess of Joy*.

Tickling Delight is the Pleasure that comes by the Ear.

Insulting, is the Rejoycing at another Man's Misfortunes.

Joy, is the Relaxation of the Mind, alluring to Pleasure.

Excess of Joy, is the Dissolution of Virtue abandoning it self to forbidden Liberty : For as the Body labours under several Distempers ; so are immoderate Desires of Pleasure and Glory, the Diseases of the Mind.

Sickness, is a Distemper accompany'd with infirmities.

A

A *Disease*, is a vehement Longing after that which seems delectable. And as some Diseases happen accidentally in the Body, as *Catarrhs* and *Diarrheas* ; in like manner, there are certain irregular Proneesses and Inclinations of the Mind ; as, the *Habit of Envy*, *Uncompassionateness*, *Contentions*, and the like.

They assert Three good Qualities ; *Gladness*, *Circumspection*, and *Will*.

Gladness, they say, is contrary to *Pleasure*, being a laudable Exultation of the Mind.

Circumspection, is contrary to *Fear* ; being a commendable shunning and prevention of Evil ; for a wise Man cannot fear, but may be circumspect.

The *Will*, they hold to be contrary to *Appetite*, as being a lawful and regular Desire.

To the *Will* they refer *Benevolence*, *Pleasantness of Humor*, *Friendly Salutation*, and *Loving Kindness*.

To *Gladness*, *Jocundry*, *Chearfulness*, and *Tranquility of Mind*. For they say, That a wise man always keeps himself in a sedate and quiet Temper, free from Passion. In another Sense also a wicked Man may be free from Passion ; which is no more then to say that he is obdurate and immoveable in his Resolutions ; Nor

M m 3

can

can a wise Man be vainly pufft up with Pride; for his Esteem of Honour is equal to his Scorn of Ignominy; and it may so happen, that a wicked Man may be as little addicted to arrogant Vanity; as being one to whom Honour and Ignominy are the same Thing.

Wise Men also, they say, are all morose and rigid, because they never talk of Pleasure themselves, nor admit others to discourse of it to *Them*. And there is another sort of Austerity, that may be compar'd to sour Wine, which is us'd in Physic.

They also say, That Wise Men ought to be sincere; and to be cautious how they appear to outward shew better then they are; for that only Iniquity masks and paints it self; but Honesty always delights to shew it self Bare-fac'd. That they should be no great Lovers of Business, which many times draws 'em from their Duty: And that they should beware of Drunkenness, which causes Madness, and the Loss of the Sences for a time. Yet it may happen that they may have extravagant Thoughts, through the Redundancy of Black Melancholy; not that their Reason fails 'em; but because Nature is weak.

Nor

Nor ought a Wise Man to submit himself to Grief; in regard, that Passion is a Rational Contraction of the Soul, according to *Apollodorus*, in his *Morals*.

Also, That they ought to be Religious, and well skill'd in the Sacred Constitutions; as enjoying a kind of Divinity within themselves. Whereas the *Irreligious* are without any Divinity as being contrary to the truly *Pious*.

Piety, they define to be the Knowledge of Divine Worship: therefore when Wise Men Sacrifice to the Gods, it behoves 'em to be chaste and pure; as detesting all Transgressions against the Gods, by whom they are lov'd so long as they remain sincere and holy. More especially, that the Priests should be Wise Men, to whom the Care of the Sacrifices, the Temples, Processions, Purifications, and other Ceremonies due to the Gods, is committed.

That the next Reverence to that which is due to the Gods, is to be paid to Parents and Brothers,

That Wise Men are naturally indulgent and affectionate to their Children, which Wicked Men are not.

They believe all Transgressions to be alike; as *Chrysippus*, *Perseus*, and *Zeno* acknowledge. For as Truth is not more true then

M m 4

then Truth, nor Falshood then Falshood; so Fraud cannot be greater then Fraud, nor Sin then Sin: For he that is a hundred Furlongs distant from *Canopus*, is no more in *Canopus*, then he that is but one Furlong distant from it, so they that offend more or less, are equally Transgressors. But,

Heraclides of *Tarsus*, an intimate Acquaintance of *Antipater*, of the same City, together with *Athenodorus*, are both of a contrary Opinion; That some Offences are more heinous then others.

Chrysippus also asserts, That a Wise Man is not so reserv'd, but that he will undertake the Management of Public Affairs, unless he meet with any Impediment; knowing that he may be a means to prevent the Growth of Vice, and to excite his Fellow-Citizens to Virtuous Actions.

Also, That it may be lawful for him to marry for the Procreation of Off-spring; which *Zeno* allows in his *Common-wealth*.

That a Wise Man will not obstinately uphold a Falshood, nor assent to a Lye; and that he will embrace the *Cynic* Sect, as being a near way to Virtue; as *Apollo-dorus* confesses in his *Morals*: That he will taste of Human Flesh, if necessary Chance constrain him: That the wise

Man

Man is the only Free-Man, all Evil Men being no more then Slaves: For, that Liberty is the Power of acting according to a Man's own Will, which Evil Men cannot do: Servitude the Privation of acting freely: Of which there is one sort that consists in Subjection; and another sort, in Possession and Subjection. To which, Lordship and Masterhip are Opposites, and evil in themselves.

That Wise Men are not only Free-Men, but Princes; as Governing a Kingdom subject to none; which can be asserted only of Wise Men; according to the Opinion of *Chrysippus*. For he must be acknowledged to be a Prince of Good and Evil Things, which Power no Wicked Man can assume to himself.

In like manner, They are the only Persons fit for Magistracy, for Judicature, and to plead at the Bar, and no others.

For that they cannot well commit an Error, as not being easily corrupted.

For that they are circumspect, and no less wary of wronging others, as of injuring themselves.

For that they are not to be guided by false Pity, and so not apt to pardon Offenders, or remit the Punishments ordained by the Law. For neither Severity nor Pity, nor Equity it self begets any Mercy

Mercy in the Soul in matter of Punishment; nor are they counted the more cruel for the Punishments which they inflict.

Neither does a Wise Man admire at any of those Things, which to others seem Wonders and Paradoxes, such as are Abysses, the Ebbing and Flowing of the Sea, Hot Springs, or Mountains vomiting Fire.

Neither would a Wise Man be confin'd to a Desert: For Nature loves Familiarity, and delights in Action and Exercise, to keep the Body in Health.

A Good and Wise Man also will pray to the Gods, and crave Blessings at their Hands. So say *Possidonius* and *Hecato*: the first, in his *Book of Offices*; and the latter, in his *Treatise of Paradoxes*.

They affirm, That there is no true Friendship, but only among Good Men; which is occasion'd by the Sympathy of Dispositions; and therefore Society is a kind of imparting in common the Necessaries of Life, because we make Use of our Friends as of our selves; for which Reason, they desire Friends, and esteem it a Blessing to have many: But that there can be no Friendship among Evil Men.

That

That it is a vain Thing to contend with Evil Men: For that all Fools are mad, or act with a Phrenzy equal to Folly.

That every Wise man does Good; as we say that *Ismenius* play'd well upon all manner of Wind-Music.

Besides that, all Things are in the Power of a Wise man; for the Law has given him an absolute Authority.

They assert, That the Virtues are link'd one to another; so that he who enjoys one, possesses all the rest; for that the Speculation of Virtue is in common; as both *Chrysippus*, *Apollodorus*, and *Hecato* severally testify.

Concomitants to Wisdom, are *Prosperity in Counsel*, and *Perspicacity*.

Upon Temperance, Order and Modesty attend.

To Justice, Equity and Probity are Handmaids.

And Fortitude is attended by Resolution and Valour.

They allow no Medium between Virtue and Vice: For as a Stick may be either straight or crooked, so it may be with Justice or Injustice; yet neither can Just be more Just; nor Unjust, more Unjust.

Chrysippus also affirms, That Virtue may be lost; which, on the other side, *Cleanthes* absolutely denies.

The

The former avers, it may be lost through Drunkenness or Melancholy; which the latter will not allow, by reason of the firm footing it has got in the Soul; which is the true Virtue which is to be desir'd. And therefore we are ashamed when we do ill, because we know there is nothing good, but what is honourably virtuous; and this is that which suffices to render us happy, according to the Opinion of Zeno and Chrysippus, in his *Treatise of the Virtues*; and of Hecato, in his *Second Book, De Bonis*. For say they, If Magnanimity be sufficient to raise a mans Soul to such a lofty pitch, certainly Virtue must be sufficient to render a man happy, that is able to condemn all Things which can give her any Trouble. However, Panatius and Possidonius will not allow this prevailing Sufficiency in Virtue; but affirm the Necessity of Health, Riches and Strength, to be assistant. However they assert, That Virtue cannot be lost; contrary to Cleanthes.

They also affirm, That Justice is Justice by Nature, and not by Constitution of Law; as Love it self; and right Reason are; according to the Opinion of Chrysippus in his *Treatise De Honestis*.

They also hold, that Discord it self is not contrary to Philosophy. For if this were

were not true, there would be a Deficiency in Life it self; as Possidonius affirms.

Chrysippus also asserts the *Liberal Sciences* to be of great Use, in his *Treatise of Justice*: And Possidonius maintains the same Opinion, in his *Book De Officiis*.

The same Authors aver, That we are not just to other Creatures, because of the Dissimilitude that is between us and them.

They allow a Wise man to be in Love with young Lads, that carry in their more beautiful Aspects the Marks of Ingenuity, and a Propensity to Virtue; as Zeno, in his *Common-Wealth*, and Chrysippus, in his *Lives*, and Apollodorus, in his *Ethics*, declare. For Love, say they, is an Endeavour to gain Friendship for the sake of appearing Beauty; nor is it for the sake of Coition, but of Friendship. Therefore † Thraso, having his Mistress wholly at his Command, abstain'd from her, as for fear of being hated. So then Love is a Tie of Friendship not to be blam'd; as Chrysippus acknowledges, in his *Treatise of Love*.

* For so Cicero, renders the Word ἐπιβολή, Conatum, and not Inlidium. † There is a Place, not be corrected.

Beauty, they define to be the Flower of Love. Now there being Three Sorts of Lives, the Speculative, the Practical, and the Rational Life; they say, The Third

Third is to be prefer'd: For that a Rational Creature was created by Nature, sufficient for Contemplation and Practice. Farther, they say, That a Wise man will readily surrender his Life for his Country and his Friend, though he suffer Torment, Mutilation of Members, or the most incurable Diseases.

'Tis their Opinion also, That Wives should be in common; so that a man might make Use of the first he met by accident; for thus *Zeno* and *Chrysippus* both ordain'd in their *Common-Wealths*; for that they will all have the same Charity and Affection for their Offspring; and by that means Adultery and Jealousie will be remov'd out of the World.

They affirm that Common-wealth to be the best, which is a mixture of Regal and Popular Power. And this is a Brief Account of their *Morality*; though they have asserted many other Opinions, not without probable Grounds.

As for their *Natural Philosophy*, it is comprehended under the *Places of Bodies, Principles, Elements, Deities, the End, Place, and Vacuum*: Thus specifically. But generally they divide it into Three *Places*: Of the *World*; of the *Elements*; and of *Causes*.

The

The Place of the *World*, they divide into two Parts. For by the means of one Consideration, they associate to themselves the *Mathematics*; which teach 'em to enquire into the Nature of the wandering and fix'd Stars, and the like. As, Whether the *Sun* be as big as he seemsto be? And the same concerning the *Moon*; the Rising and Setting of the *Stars*, and the like. By means of the other Speculation, which is only proper for *Naturalists*, they enquire, What is the Substance of *Natural Philosophy*? what the *Sun* is? and what the *Stars* are as to Matter and Form? whether Created or not? whether Living Bodies or no? whether corruptible or not? whether govern'd by Providence? and so of the rest.

The Place of *Causes*, also they distinguish into two Parts. Under one Consideration falls the Question common to *Physicians*, concerning the Dominion of the Soul; what things are existent in the Soul; of the Seed, &c. What remains, is common also to the *Mathematics*; as, How we see what's the Cause of the Optic Fancy; what the Cause of Clouds, Thunder, Rainbows, *Halo's*, Comets, and the like.

They assert two Principles of all Things, the *Active* and *Passive*. The *Passive*, that same

same lazy and feneant Substance, call'd *Matter*. The *Active*, God ; which is the *Reason* contain'd in it : Who being Semipiternal, was the Architect of the whole Structure, and of all things contain'd in it. This is the Opinion of *Zeno* the *Citian*, in his *Treatise of Substance*.

With whom agree *Cleanthes*, in his *Book of Atoms* ; and *Chrysippus*, in his *First Book of Physics*, toward the End ; *Archedemus*, in his *Treatise of the Elements* ; and *Possidonius*, in his *Second Book of Natural Philosophy*.

However, they make a Distinction between *Principles* and *Elements* ; for the one they hold to be without beginning, the other, Corruption ; that the *Elements* shall perish by Fire ; for that the *Elements* are corporeal ; but the *Principles* incorporeal and incorruptible.

A *Body*, as *Apollodorus* defines it, is that which consists of *Longitude*, *Latitude* and *Depth* : and this he calls a *Solid Body*.

The *Superficies* is the Termination of a *Body* ; or that which has only Length and Latitude ; but no Depth : And this falls as well under *Thoughts*, as *Substance*.

A *Line* is the End of a *Superficies*, or Length without Breadth, or having only Length.

A

A *Point* is the Termination of a *Line*, and is the smallest Mark that can be.

They hold but one God ; to whom they give the Names of *Intelligence*, *Fate*, *Jove*, and sundry other Appellations. This God, at the Beginning, when he was alone by himself, turn'd all Substance into Water ; having rarify'd it first into Ayr. And as the Sperm is contain'd in the Birth, thus this Spermatie Reason of the World remain'd in the Water, preparing the Matter for the Generation of external Beings ; and then the four Principles were created ; *Fire*, *Water*, *Ayr*, and *Earth*. This is the Discourse of *Zeno*, in his *Book of the World* ; of *Chrysippus*, in his *first Book of Physics* ; and of *Archedemus*, in a certain *Book of Elements*.

An *Element* is that, out of which all things were at first produc'd ; and into which they are to be dissolv'd again. That all the *Elements* together at first compos'd that motionless Substance, *Matter* : That Fire is hot ; Ayr cold ; Water liquid, and Earth dry ; and that the same Part still remains in the Ayr : That the Fire is uppermost, which they call the *Sky* ; where the Sphere of the Planets was first created ; next to that, the Ayr ; below that, the Water ; and the Earth the Foundation of all, as being in the middle.

N n

They

They affirm the World to be God three manner of ways.

First, The peculiar Quality of the whole Substance, incorruptible and without Beginning, the Architect of the whole adorn'd Structure, after some Periods of Time, consuming and swallowing up the whole Substance into Himself, and then restoring it out of Himself again.

In the next Place, they affirm the Ornamental Order of the Stars to be the World.

And *Thirdly*, A Being consisting of both.

Possidonius defines the World to be the peculiar Quality of the whole Substance, compos'd of *Heaven* and *Earth*, and the Nature of the things therein contain'd. Or a Systeme of Gods and Men, and of those things created for their sakes.

That the *Heaven* is the outermost Periphery or Superficies upon which all that which they call *Θεον*, or the Divine Nature was fix'd.

Moreover, That the World was govern'd by Providence, and the Grand *Intelligence*; according to *Possidonius*, in his *Treatise* of the *Gods*; and that this Grand *Intelligence* diffuses it self through the whole, as also into our Souls; but more abundantly into some; into others,

less.

less. Into some, as a Habit, through the Bones and Nerves; into others, as the Understanding, through the *Principality* of the Mind. That the whole World was a Living Creature, and endu'd with Reason, having the Ayr for its *πρινσιπαιου*, or *Principality* of the Mind. Which was the Opinion of *Antipater* the *Tyrian*. But *Chrysippus* and *Possidonius* affirm the Heaven to be the *Principality* of the World's *Mind*, or *Intelligence*; and *Cleanthes*, to be the *Sun*. Soon after, *Chrysippus* contradicting himself, affirms

Part of the Air to be that *Hegemonicum* or Receptacle of the World's *Intelligence*; which they affirm'd to be the first Divine Nature; so apprehensible to Sense, that it was perceiv'd to be diffus'd, as it were, through the Conduits of the Air, into all Creatures and Plants, and through the World it self, as a Habit.

That there was but one *World*, Finite, and of a Spherical Form; as being a Figure more proper for Motion; as *Possidonius* and *Antipater* assert.

That beyond the World there was an immense and surrounding *Vacuum*. But that it was incorporeal; because it could contain, but not be contain'd by Bodies.

Moreover, That there was no *Vacuum* in

in the World; but that all was clods'd up together in a miraculous Unity. Which happen'd through the Concord and Congruency of the Celestial with the Earthly Beings.

Of this Vacuity *Chrysippus* discourses in his Book, *De Inani*, and his First Book of *Natural Sciences*; *Apollonius* also, and *Posidonius* in the Second Book of *Natural Reason*.

That all Things like to these, were also incorporeal.

Moreover, they held *Time* to be incorporeal, being the interval of the World's Motion.

That the *Time past*, and *to come*, were infinite; only the *present* finite.

They also maintain'd the World to be corruptible; as being created by the Reason of those *Things* which are perceptible by Sense. Of which, the Parts being corruptible, so likewise the *Whole*. But the Parts of the World were corruptible; for they change reciprocally one into another; therefore the World was corruptible. More especially, that which may be prov'd to change for the worse, is corruptible; but the World is subject to that sort of Change; therefore corruptible: for it is plain, that the Parts are subject to be dry'd up, then soak'd with

with Moisture again. Now the World was created by the Change of the Substance into Moisture, being first rarify'd into Air; afterwards the Water thicken'd into Earth, while the thinner Part turn'd to Air again; which being yet more rarify'd, produc'd *Fire*: And lastly, out of a mixture of all these, Plants, Animals, and other Beings were created.

Of this Generation and Corruption of the World, *Zeno* discourses in his *Treatise* of the *Universe*; *Chrysippus*, in his *Physics*; *Posidonius*, in his *Book* of the *World*; *Cleanthes* and *Antipater*, in their *Works*, under the same *Title*: And besides these, *Panetius* affirms the World to be corruptible.

Now that the *World* is a Creature endu'd with Life, Rational and Intelligible, *Chrysippus* affirms in his *First Book* of *Providence*; together with *Apollonius*, in his *Physics*; and *Posidonius*, who asserts, that the World being a Living Creature, is likewise endu'd with Sense; for that a Living Creature is much more noble than an inanimate Creature: Moreover, that it is a Living Creature, is manifest from hence, that the Soul of man is as it were, more violently torn out of it.

But on the other side, *Brutus* affirms, That the World is not a Living Creature:

But that it is but one, *Zeno*, *Chrysippus*, *Apollodorus*, and *Posidonius* all agree. And *Apollodorus* adds, that the World is one way call'd the *Universe*; and after another manner, the *Vast System*, consisting of the World, and the Vacuity beyond it. So that the World is finite; but the surrounding Vacuity infinite.

As for the *Stars*, they affirm, That the Fix'd Stars are whirl'd about by the Circular Motion of the Heaven; but that the Planets observe their own peculiar *Motions*. That the *Sun* makes an oblique Revolution through the Circle of the *Zodiac*; and so the *Moon* likewise.

That the *Sun* is a most pure sort of Fire; according to *Posidonius*, in his Seventeenth Book of *Meteors*; and bigger then the Earth, but Spherical in proportion to the World. That it is made of Fire, because Fire produces all things; and bigger then the Earth, because it enlightens all the Earth; and not only the Earth, but the Heaven: Of which, a farther Proof is this; That the Earth casts a Conical Shadow, and for that the *Sun* is every where seen, by reason of its Magnitude.

That the *Moon* partakes more of the Earth, because it is nearest to it.

That these Fiery Bodies receive continual

nal Nourishment. The *Sun*, being a sensible *Flambeau*, from the vast Ocean; the *Moon* from the Potable Rivers, being mix'd with Air; and near to the Earth, as *Posidonius* asserts in his 6. Book of the *Reason of Nature*. The rest receive their nourishment from the Earth. They believe the Stars also to be Spherical, &c. the Earth to be Immoveable. That the *Moon* does not shine with her own borrow'd Light, but borrows it from the *Sun*. That the *Sun* happens to be Eclips'd, when the *Moon* interposes her self, between the *Sun* and that part of the Earth which is next us; as *Zeno* writes in his Book of the *Universe*.

That the *Moon* is eclips'd when she falls into the Shadow of the Earth; so that she is never eclips'd but when she is at the Full, and diametrically opposite to the *Sun*; which happens once in every Month: For moving obliquely contrary to the *Sun*, she alters her Latitude sometimes more to the North, sometimes more to the South. But when her Latitude comes to the Latitude of the *Sun*, and that which lies between, and so becomes diametrical to the *Sun*, then she suffers an Eclipse. Now she moves in her middle Latitude the *Claws* of the *Crab*, the *Scorpion*, the *Ram*, and the *Bull*; as *Posidonius* asserts.

They affirm God to be an immortal Creature, rational, perfect, blessed, void of all Evil, governing by his Providence, both the World, and all things contained in it. That he is not only the Architect of the whole, but the Father of all things; but generally that Part of him which penetrates all things; is call'd by several Names, according to the Effects. In the first Place, *Jupiter*, by whom all things were made; then *Zeus*, from *Ζη*; because he gives Life to all things; next *Athenai*; because his Dominion extends into the Sky; which is *Aither* in the Greek, *Hera*; as being Lord of the Air; *Vulcan*, from the Use of Fire in forging of Iron; *Neptune*, from his Power over the Sea; *Ceres*, from his Power over the Earth; with several others; for Reasons altogether as probable.

As for the Divine Substance, *Zeno* conclude it to be the World, and the Heavens. But *Chrysippus*, *Possidonius*, and *Antipater* affirm it to be the Air. *Boethus* asserts the Globe of the Fix'd Stars to be the Divine Nature.

Nature, they sometimes define to be that which comprehends and embraces the World; sometimes that which caus'd the Products of the Earth to grow and flourish.

Nature

Nature therefore is a Habit deriving motion from it self, according to the *Sermonic Rationalities*; terminating and putting an end to those things that flow from her, at certain prefix'd times, and performing what she was ordain'd for; and it is apparent that she aims at profitable Pleasure, by the Structure of *Man*.

On the other side, *Zeno*, *Chrysippus*, *Possidonius*, and *Boethus*, in their Treatises of *Fate*, assert all things to have been created by *Fate*.

Now *Fate* is a Series of things link'd together; or else that Reason by which the World is administer'd.

They also allow all manner of Divination to be substantial; or else Providence. Which was the Opinion of *Zeno*, *Chrysippus*, *Athenodorus* and *Possidonius*. But *Panetius* will not yield it to be a Substance; for that the *Prima Materia*, or *first Matter*, was the Substance of all things; as *Cleanthes* and *Zeno* both acknowledge.

Now *Matter* is that of which any thing consists; and it is call'd sometimes *Matter*, sometimes *Substance*, or the *Cause* of all things both general and particular; but the Substance of the Whole neither increases nor diminishes.

A

A Body, they say, is a terminated Substance; as *Apollodorus* and *Antipater* define it.

It is also Passive; for if it were immutable, those things which are, could not be form'd out of it. Hence the Division of it extends to Infinity. Which *Chrysippus* denies; for that there is nothing Infinite which can be divided. The Mixtures also are made quite through the whole, and not with Limitation, or by Apposition of Parts; for a small Quantity of Wine being thrown into the Sea, will resist for a time; but soon mingle, and lose its Nature.

They also affirm, That there are Demons or Spirits, which have the Guardianship of Humane Affairs; and that the Souls of Wise men being departed from the Bodies, become *Hero's*.

As to those things that derive their Original from the Air, they say. That Winter is the congealing of the Air, by reason of the Sun's remoteness; the Spring, a more moderate Temper of the Air, upon the Return of the Sun to our Hemisphere; Summer, when the Air is heated by the approach of the Sun to the North, and that the Fall of the Leaf is occasion'd by the Sun's Departure from us.

That

That the Winds are the Flowings and Inundations of the Air; various in their Names, according to the Climates from whence they come; and of which the Sun is the Cause, by exhaling the Clouds.

That the Rain-bow is the Reflexion of the Sun-Beams upon Watery Clouds. Or as *Possidonius* defines it, the Manifestation of some part or portion of the Sun or Moon in a dewie Cloud, concave, and shewing it self firm and contiguous to the apprehension of Sight, as the Periphery of a Circle fancy'd in a Looking-Glass.

That Comets, Bearded Comets, and other Celestial Meteors, are substantial Fires, caus'd by the thicker Part of the Air drawn up into the Ethereal Region.

A Sun-Beam, the kindling of a sudden Flame swiftly darted through the Air, and representing to the Sight the Figure of a long Line.

The Rain is the Alteration of a Cloud turn'd into Water, when the Moisture exhald by the Sun, either from the Earth or the Sea, loses its first Operation, and thickens into Ponderosity; which being congeal'd, is call'd Frost or Ice.

Hail is a more solid Cloud, crumbld by the force of the Wind.

Snow is the Moisture of a compacted Cloud; according to *Possidonius*.

Lightning

Lightning is the kindling of Clouds shatter'd and brok'n by the Wind, as *Zeno* defines it.

Thunder is a Noise which proceeds from the rushing of the Clouds one against another.

A Thunder-Bolt, is a vehement kindling and baking of a substantial Cloud; which then comes poudring down upon the Earth, the Clouds being once brok'n and shiver'd in pieces.

A *Typho* is the snaky Wind of a broken Cloud carry'd vehemently to the Earth.

A *Procella*, or Fiery Whirlwind, is a Cloud surrounded with Fire, carry'd by the Wind into the Concavities of the Earth; or else a Wind enclos'd in the Bowels of the Earth, according to *Posidonius*. Of which there are several sorts; as, *Earth-quakes*, *Revivings* of the Earth, *Burnings*, and *Ebullitions*.

Now having plac'd the Earth in the middle, they make it the Center of the whole; next to which is the Water; which has a Center likewise with the Earth; so that the Earth seems to be in the Water; and above the Water is the Air, in a Body resembling a Sphere.

That there are five Circles in the Heavens; the *Arctic*, which always appears the

the *Summer-Tropic*; the *Equinoctial*; the *Winter-Tropic*; and the *Antarctic*. They are also call'd *Parallels*; because they never meet one another.

The *Zodiac* is an oblique Circle; because it touches the *Parallels*.

They also reckon five *Zones*: the *Frigid Zone*; beyond the Arctic Pole, uninhabited, through extremity of Cold; the *Temperate Zone*, the *Torrid Zone*; the Southern *Temperate Zone*; and the Southern *Frigid Zone*.

They further conceive Nature to be an artificial Fire, tending her own way to Generation; which is also a fiery and artificial Spirit.

That the Soul is sensible, and is a Spirit bred within us: therefore it is a Body, and remains after Death; but is liable however to Corruption. But the Soul of the whole is incorruptible, the Parts of which are Souls of Beasts. *Zeno* and *Antipater* affirm the Soul to be a *Hot Spirit*; as being that with which we breath, and by which we are mov'd. *Cleanthes* also asserts, That all souls are so long durable, till they lose their Heat. But *Chrysippus* allows that Pre-eminency to none but the Souls of Wise men.

As to the Senses, they affirm *Sight* to be the Interval between the Sight, and the subjected

subjected. Light conically extended; according to *Chrysippus*. But as *Aphodorus* defines it, that Part of the *Air*, which resembles a Conical Figure next the Sight, of which the *Base* is the Object next the Sight; which is apparent to be seen when the Air is smitten with a Wand.

Hearing is the Interval of Air between the Speaker and the Heurer, smitten into Circles; which upon that Agitation flows into the Ears; like the Circles made by a Stone in a Cistern of Water.

That Sleep proceeds from the Relaxation of the sensible Faculty being put upon the stress in the *Principality* of the Soul.

That the Passions are occasion'd by the Alterations of the Spirit.

The Seed is that which was appointed by Nature to generate the like to that by which it was begotten; and that the Seed of Man mixes its Moisture with some Parts of the Soul, thereby to communicate the Reason of the Parent to the Thing generated; which *Chrysippus* affirms to be a Spiritual Substance; as appears by the Seeds that are sown in the Earth; which being too old, never grow; because their Virtue is exhal'd: Moreover, *Sphærus* affirms, that this Seed flows from all Parts of the Body; by which
mean

means it comes to generate all the Parts of the Body.

That the Seed of a Woman conduces nothing to Generation, being but small in Quantity, and watery; as *Sphærus* asserts.

That the *Hegemonium* is the most principal Part of the Soul; where the Imagination and Desires reside, and from whence the Reason proceeds; which is the Heart.

And thus much for their Opinions in *Natural Philosophy*; which is sufficient, considering the Brevity design'd in this present Undertaking. We are next to observe wherein they have differ'd and contradicted one another.

The

The LIFE of
ARISTO.

ARISTO the Chiote, and Phalanthian, Sirnam'd the Syren, affirm'd, that the End and Scope of Mankind, was to live indifferently between Virtue and Vice; observing no distinction between 'em, but an equality in every one.

That a Wise Man was like a Famous Actor; who, whether he acted *Thyrstis*, or *Aganemnon*, did both Parts well. So that he rejected the *Places* of Natural and Rational; saying, *That what was above us, nothing concern'd us*: That therefore only *Morals* concern'd us.

He compar'd the Subtleties of Logic to Spiders Web, which though Artificial to Sight, were yet of no Use.

He neither introduc'd many Virtues, like *Zeno*; neither did he advance any one particularly above the rest, giving to it particular Titles or Names, like the *Megarics*: And thus professing this kind of *Philosophy*, and disputing in the * *Cynosarges*, he gain'd the Honour to be the Founder of a peculiar Sect. So that *Miltiades* and *Dychilus* were call'd *Aristonians*;

* A Public Place of Exercise in Athens, so call'd from a White Dog.

ant; for he had an extraordinary persuasive Eloquence, and very taking among the vulgar sort.

However, as *Diocles* reports, he was worsted by *Polemio*, in a Dispute, at what time *Zeno* fell into a tedious Fit of Sickness. Yet he was a great Admirer of that Opinion of the *Stoics*, That a wise Man could never doubt. Thereupon, *Persaus* brought him two Twins, and order'd the one to deliver him a Trust, with Instructions to the other, to demand it again soon after from him; at what time seeing him in a Doubt which to restore it to, he convinc'd him of his Error.

He was an utter Enemy to *Artesilaus*. So that it being his Chance to see a monstrous Bull that carry'd a *Matrix*; *Wo is me*, said he, to *Artesilaus*, as an Argument against Evidence. To an Academic, that deny'd, he apprehended any thing, *Why*, said he, *Dost thou not see that Rich Man sitting by thee?* Who answering, *No*, he retorted upon him this Verse:

*Who struck thee blind, or from thy sight
Remov'd the glittering Lamps of Light?*

He is said to have been the Author of all the following Volumes. Of *Exhortations*, in two Books. *Dialogues* concerning
O o Zeno's

Zeno's Opinions. Six Dialogues concerning Schools. Seven Discourses upon Wisdom. Amorous Exercises; Commentaries concerning Vain-Glory; Commentaries upon Fifteen Commentaries, in three Volumes. Eleven Books of Proverbs and Sentences. Against the Orators; against, Alexinus; against Logicians, in three Volumes; Four Books of Epistles to Cleanthes.

But Panatius and Socrates will allow no more then the Epistles to be his own.

The Report is, that being Bald, the Heat of the Sun pierc'd his Skull; which brought him to his End.

*Old as thou wert and Bald, it was ill done
T' expose thy Noddle to the Roasting Sun;
For when thou sought'st for more then need-
ful Heat,
Thou found'st cold Death and Styx to cool
thy Pate.*

There was also another Aristo of Ilie, a Peripatetic; a second, an Athenian, and a Musitian: Another, a Tragic Poet; a fourth, who wrote the Art of Rhetoric; and a fifth, a Peripatetic of Alexandria.

The

The LIFE of
ERILLUS.

E Rillus the Carthaginian, asserts Knowledge to be the End and Scope of Mankind; which is to live for ever: referring all things to a Life of Knowledge; by which means we avoid the Death of Ignorance.

He defin'd Knowledge, to be a Habit proceeding from a Crowd of Imaginations, not to be express'd in Words. Sometimes he held there was no End, as being alter'd and chang'd, as various Accidents and Businesses alter'd the Resolutions of Men. As if the same Metal may serve to make a Statue, for Alexander or Socrates, But he distinguish'd between the End, and the thing subjected to the End: For the one, Fools, as well as Wise Men apprehend; the other, only the Wise can conceive.

He also maintain'd, that there were things Indifferent between Virtue and Vice. His Treatises are but short; how-
O O 2 ever

ever full of Pith and Sence, and full of Contradictions of Zeno.

It is reported, that when he was a Boy, he was belov'd by several Men; whom Socrates not being willing to admit, caus'd *Erillus* to be shav'd, and then they ceas'd to make any farther Addresses.

He wrote several Dialogues under the following Titles: Of *Exercise*; of the *Affections*; of *Apprehension*, the *Legislator*; the *Midwife*; *Antiphero*; the *School-master*; *Preparatives*; *Direction*, *Mercury*, *Medea*; and *Moral Questions*.

But *Dionysius*, Sirnam'd *Metathemenus*, asserted Pleasure to be the *End* and *Aim* of all men: For having a Pain in his Eyes, he was so tormented with it, that he cry'd out, that Pain could not be a thing indifferent.

His Father's Name was *Theophrastus*, of the City of *Heraclaea*; and when he came of Age, he was first of all, a Hearer of *Heraclides*, his Fellow-Citizen; after that, of *Alexis*, and *Menedemus*; and lastly, of *Zeno*. Yet he lov'd none so clearly as *Aratus*, whom he labour'd to imitate.

At length, when he left *Zeno*, he betook himself to the *Cyrenaeics*, frequented the Common Prostitutes, and indulg'd himself

himself to all manner of Voluptuous Pleasures.

Several Writings are Father'd upon him, under these Titles, Of *Calming the Passions*; in two Volumes: Of *Exercise*, two Volumes: Of *Pleasure*, four: Of *Riches*, *Favour*, and *Punishment*: Of the *Use of Men*: Of *Happiness*: Of the *Ancient Kings*: Of *Things deserving Applause*: Of *Barbarous Customs*.

These were they that differ'd from the *Stoicks*: But to *Zeno* himself succeeded both his Scholar and Admirer, *Cleanthes*.

The LIFE of

CLEANTHES.

CLEANTHES, the Son of Phae-nius, an Asian, as Antisthenes reports in his Successions, was at first a Fish-Cuffer; but coming to Athens, with no more than four Drachma's in his Pocket, and meeting with Zeno, he betook himself most sedulously to the Study of Philosophy, and adher'd altogether to his Precepts and Opinions.

It is reported also, that being miserably poor, he hir'd himself out to draw Water in Gardens in the Night, and follow'd his Studies by Day; so that they gave him the Nickname of *Well-Emptyer*. For which, they say, he was call'd in question by the Judges; who demanded of him, Wherefore being such a stout and well made Fellow, he follow'd such an effeminate Employment? And being call'd by the Testimony of the Gardiner that set him at Work, and of a Woman whose Oyens he heated, he was acquitted by the Judges; who admiring his Parts, order'd

him

him ten *Mina's*; which Zeno forbid him to accept: though afterwards, it is reported, that Antigonus sent him three Thousand.

Another time, as he was carrying certain Children to a Show, the Wind blew off his single Garment, and discover'd him quite naked; upon which, the People giving a loud Shout, he was order'd to be new clad; as Demetrius the Magnesian relates. For which, Antigonus admiring him, and becoming his Hearer; ask'd him, *Wherefore he drew Water?* To whom, *I do not only draw Water*, said he; *Do I not dig? Do I not endure the bitter hardship of cold Weather, and all for the Love of Philosophy?* For Zeno put him to it, and made him bring him a Half-penny a time out of his Labour; and one time among the rest, fetching out one of his small Pieces, and shewing it among his intimate Friends, *Well*, said he, *this Cleanthes is able to maintain another Cleanthes if he would; and yet they who have enough of their own, cannot be content, but they must be bagging of others, though not half such diligent Philosophers.* For which Reason Cleanthes was call'd another *Hercules*; for he was a most indefatigable Student, but very slow and dull; but he surmounted his want of Parts by Labour

and Industry; which occasion'd *Timon* to give him a very ill Character.

*What Bell-weather is that, that struts along,
And vain would seem to head the gazing
Throng?*

*Fondly conceited of his Eloquence;
Yet a meer Blockhead, without Wit or
Sence?*

And therefore when he was jeer'd and laugh'd at by his Fellow-Disciples, who call'd him *Ast* and *Dolt*, he took all patiently; saying no more, but that *he was able to bear all Zeno's Burthens*.

Another time being upbraided for being timorous; *Therefore it is*, said he, *that I so seldom mistake*. And preferring his own miserable Life before the Plenty of the wealthy, he said no more then this; *They toil at Tennis, and I dig hard for my Living*.

Sometimes as he was digging, he would be chiding himself; which *Aristo* over-hearing, *Who's that*, said he, *thou art scolding withal?* An old Fellow, reply'd the other smiling, *that has grey Hairs, but no Wit*.

When it was told him, that *Arcefilans*, neglected to do as became him; *Forbear*, said he, *and do not blame the Man; for*
though

though he talk against Duty, yet he upholds it in Deeds.

To one that ask'd him what Instructions he should most frequently give his Son? He repeated that Verse in *Euripides*;

Softly, there, softly, gently tread——

To a certain *Lacedamonian*, that asserted Labour to be a Felicity, falling into a loud Laughter, he cry'd out,

*Sure some great Man from high Extracti-
on sprung.*

Discoursing to a Young Man, he ask'd him, *Whether he understood him or no?* Who answering *Yes*: *Why then*, said he, *do not I understand that thou dost understand?*

When *Sositheus* put the following *Sarcasm* upon him in the Public Theatre,

*Whom dull Cleanthes Follies drive like
Oxen.*

He never alter'd his Countenance nor his Gesture; which when the whole Pit took notice of, they applauded *Cleanthes*, and laugh'd at *Sositheus*, as one that had spent

spent his Jest in vain. Whereupon, the other begging his Pardon for the Injury he had done him, he made Answer, That *'twould be ill done in him to take notice of a slight Injury, when Hercules and Bacchus were so frequently injur'd by the Poets.*

He compar'd the Peripatetics to Harps, which though they yielded ne'er so pleasing a Sound, yet never heard themselves.

It is reported, That as he was openly maintaining the Opinion of Zeno, that the Disposition and Inclinations might be discover'd by the Shape and Form of the Party, certain abusive Young Men brought him an old Catamite, that had been long worn out, and ask'd him what he thought of his Inclinations? Which he perceiving, after a short Pause, bid the Fellow be gone; but as he was going, he fell a sneezing; whereupon, he cry'd out, *Hold, I smell him now; he's a Rascal.*

To one that upbraided him with his Old Age, Truly, said he, *I am willing to depart; but then again, when I consider myself to be perfectly in Health, and that I am still able to write and read, methinks I am as willing to stay yet a little longer.*

It is reported that he wrote down upon Potsherds and Blade-bones of Oxen, the Sayings of Zeno, for want of Money
to

to buy Paper; and by this means he grew so famous, that though Zeno had several other Scholars, Men of great Parts and Learning, yet he was only thought worthy to succeed him in his School.

He left several most excellent Pieces behind him; as, his *Treatises of Time*; of *Zeno's Physiology*, in two Volumes; *Expositions of Heraclitus*; Four Books of the *Senses*; of *Art*; against *Democritus*; against *Aristarchus*; against *Erillus*; of *Natural Inclination*, two Volumes; *Antiquities*; of the *Gods*; of the *Gyants*; of *Marriage*; of a *Poet*; of *Offices*, three Books; of *Council*; of *Favour*; of *Exhortation*; of the *Virtues*; of the *Art of Love*; of *Honour*, of *Glory*; of *Ingenuity*; of *Gorgippus*; of *Malevolence*; of the *Mind*; of *Liberty*; of *Politicks*; of *Counsel*; of *Law*; of *Judicature*; of *Education*; of the *End*; of *Things Noble*; of *Actions and Business*; of *Regal Dominion*; *Symposiacks*; of *Friendship*; That the *Virtue of Men and Women is the same*; of *Sophistry in Wise Men*: of *Proverbs*, two Books; of *Pleasure*; of *Property*; of *Ambiguity*; of *Logic*; of the *Moods and Predicaments*.

The manner of his Death was thus: It happen'd that his Gums swell'd, and began to putrifie; whereupon, the Physicians
ans

ans order'd him to abstain from Meat for two Days; which recover'd him so well again, that the Physicians allow'd him to eat what he pleas'd: But he was so far from making Use of that Liberty, that on the other side, he was resolv'd to eat nothing at all; saying, *He was at the End of his Journey, 'twas to no purpose; and so starv'd himself to Death,* after he had liv'd to Zeno's Years; of which he had been Nineteen his Scholar. The manner of whose *Exit* occasions the following Epigram of our own.

*Cleanthes I applaud; but Death much
more,
That would not force him to the Stygian
Shoar;
For he was old and weak; nay more then
so,
Death knew th' Old Man knew his own
time to go.
Death therefore let him stay, till he believ-
ing
H' had liv'd too long, himself gave over
living.*

The

The LIFE of
SPHÆRUS.

SPHÆRUS the Bosphorian, was a Hearer of Cleanthes after Zeno's Decease; who, after he had made a considerable Progress in his Studies, went to Alexandria; where he made his Addresses to Ptolomy Philopater. At what time a Dispute arising upon the Question; Whether a wise man ever made any doubt of any Thing? and Sphærus maintaining, That no wise man could be deceiv'd; the King desirous to convince him, caus'd certain Pomegranates made of Wax, to be set before him; with which when Sphærus was deluded, taking one upon his Trencher to eat it, the King cry'd out, That he had been led by the Nose with an idle and false Imagination. To whom Sphærus made this ready Repartee; That he knew they were no Pomegranates; however 'twas probable they might be Pomegranates.

Being accus'd by Mnesistratus, for that he deny'd Ptolomy to be a King: he acknowledged the VVords, with this Proviso,

viso, if he were not wise ; For, said he,
if Ptolomy be such a manner of Person, I
shall say he is a King much more,

He wrote several Pieces under several
Titles : Of the World ; of the Elements
of Seed ; of Fortune ; of Atoms ; a-
gainst Atoms and Idols ; of the Sences ;
Upon the Discourses of Heraclitus ; of
Moral Institutions ; of Duty ; of Natural
Inclination ; of Perturbations ; of Regal
Government ; of the Lacedæmon ; of Ly-
curgus and Socrates ; of Law ; of Divi-
nation ; of Amorous Dialogues ; of the
Eretrian Philosophers ; of Things alike ; of
Definitions ; of Habit : of Contradictions ;
of Riches, Honour, Death ; of the Art of
Logic ; of Predicaments, Amphibologies,
and Epistles.

The

The LIFE of

CHRYSIPPUS.

CHRYSIPPUS, the Son of A-
pollonius, of Soli, or rather Tarsus,
(according to Alexander, in his Successi-
ons) was the Disciple of Cleanthes.

At first he taught Gentlemen to handle
their Weapons ; but after that, became
the Disciple of Zeno ; or as Diocles re-
ports of Cleanthes rather, whom he also
forsook in his Life-time.

Nor was he a mean Person in Philoso-
phy, as being endu'd with profound Parts,
and a most sharp Wit ; so that he differ'd
from Zeno and Cleanthes himself in many
things ; to whom he would often say, that
he only wanted the Doctrinal Part ;
for the Demonstrative Part, he would
find it out himself : Yet when he wrote
against Cleanthes, would often check him-
self, and repeat the following Lines ;

*Were it another, I would boast my Art ;
But to oppose Cleanthes, breaks my Heart.*

He was so Famous a Logician, that
many said of him, *If the Gods wanted
Logic,*

Logic, they would make Use of none but his. Nevertheless, though he abounded so much in Matter, yet was he not so ready at Expression; but that he was very laborious, his Writings testifie, to the Number of Seventy five Treatises. So voluminous in his Invention, that he wrote several times upon the same Subject; setting down whatever came into his Mind, and then making Alterations again; and beside all this, so full of Quotations, that having inserted the whole Tragedy of *Medea* by *Euripides*, into one of his Pieces, and another who had the Book in his Hand, was ask'd what he was reading? He reply'd, *Chrysippus's Medea*. *Apollodorus* the *Athenian* also going about to prove, that *Epicurus*, by the strength of his own Parts, had written much more than ever *Chrysippus* wrote, has this Expression; For, says he, if any one should take out of *Chrysippus's Works* that which is none of his own, there would be a world of Blank Paper. However, as *Diocles* reports, a certain Old Woman, who was either his Governess or his Nurse, assur'd several of his Friends, that he was wont to write five hundred Verses every Day. To all which *Hecato* adds, That he then fell to the Study of *Philosophy*, when he had spent all his Estate in the King's Service.

He

He was a little spare-Body'd Man, as appears by his Statue in the *Ceramicum*, where he is hardly to be seen for the Statue of the Horseman that stands next him. Which was the Reason that *Carneades* call'd him * *Krypsippus*, instead of † *Chry-* * Or hidden
sippus. And when it was thrown in his Dish, that he did not Exercise with the rest, that were a great many, at *Aristo's* House, *Merry*, said he, if I should keep many Company, I should ne'r be a Philosopher. To *Cleanthes* his Logic lying before him, and full of little *Sophisms*, he us'd this Expression by way of *Prosopopœa*, *Forbear*, said he, to entice a Young Man from more weighty Thoughts. Moreover, if any Person came to ask him a Question, he always endeavour'd to satisfy in private the best he could; but when he saw a Crowd coming to him, then he would presently fall a repeating those Verses of *Euripides* in his *Orestes*.

Cousin, I know th'art troubl'd at the sight;
Yet by thy Rassion by, while thou art sober.

When he drank hard, he lay very quiet, but that he would be always moving his Thighs; which the Servant-Maid ob-

P p serving,

serving, was wont to say, That never any Part of *Chrysippus* was fuddl'd but his Hips.

On the other side, he had such an invincible high Conceit of himself, that being ask'd by a certain Person, Whom he should make Use of as a Tutor for his Son? *My self*, said he; for if I thought that any other Man excell'd me in Philosophy, I would my self become his Scholar. And therefore it was said of him,

*He's the wise Man, but shadows all the rest
Of that same Thing, for which they so
contest.*

And again,

*Wer't not but that Chrysippus's Reason
Upholds it, soon the Stoa would fall
down.*

At length, when *Arcefilaus* and *Eucledes* came into the Academy, he associated with Them. For which Reason, contrary to Custom, he labour'd in Defence of it; and in his Disputes of Magnitude and

Multitude,

Multitude, made Use of the Arguments of the *Academics*.

At length as he was busily employ'd in the *Odeion*, a Public Place in *Athens* (as *Hermippus* reports) he was invited by his Scholars, to a Sacrifice; at what time, upon his drinking of new sweet Wine, he was taken with a Dizziness in his Head, and the Fifth day after, expir'd, in the Twenty third *Olympiad*, after he had liv'd Seventy three Years.

*Fuddl'd Chrysippus a Vertigo took:
What car'd he then for Stoa or his Book?
For Conny or for Soul? All went to
rack;
So, to th' Abyss he pac'd the common
Track.*

Some say, he expir'd in an excessive Fit of Laughter; for that seeing an *As* eat Figs, he bid his old Woman give him some new Wine to his Meat: Which when the *As* tippl'd with that Freedom as he did, it put him into such an extream Laughter, that he expir'd in the midst of his Mirth.

He seem'd to have been a great Contemner of other Men; for that of all his numerous Volumes, he never made the

least Dedication to any Prince ; contenting himself only with the Society of a little Old Woman ; as *Demetrius* records of him in his *Homonymia*.

Also, when *Demetrius* sent to *Cleantes* an Invitation, either to come to him himself, or send another, *Sphaerus* was sent ; for that *Chrysippus* refus'd to go. But associating with himself his Sisters Sons, *Aristocreon* and *Philocrates*, with a handfom Train of other Disciples, he was the first that presum'd to teach in the *Lycæum* in the open Ayr ; as the foremention'd *Demetrius* testifies.

There was also another *Chrysippus*, a *Gnidian*, and a *Physician*, by whom *Erasistratus* acknowledges, that he profited very much : And another, who was Son to the former, and *Physician* to *Ptolomy* ; who upon an Accusation brought against him, was first ignominiously whipp'd, and then put to Death. Another, that was the Disciple of *Erasistratus*, and one more, that was a Writer of *Georgics*.

But now to return to our *Philosopher*, he was wont to put such Arguments as these upon several Persons,

He

He that divulges the Sacred Mysteries to Prophane Persons, is himself impious ; but *Hierophantus* discloses the Sacred Mysteries to those that are not initiated ; therefore *Hierophantus* is an impious Person.

Again, What is not in the City, is neither at home in the House ; but there is ne'r a Well in the City ; therefore not in the House.

Again, There is a certain Thing call'd a Head ; but thou hast not that Thing ; therefore thou hast ne'r a Head.

In like manner, He that is at *Megara*, is not at *Athens* ; but there is a Man at *Megara* ; therefore there is no Man at *Athens*.

In like manner ; What a man speaks, passes through his Mouth ; but he speaks *Cart* ; therefore a *Cart* passes through his Mouth.

Lastly, What thou didst never lose, that thou hast ; thou never didst lose Horns ; therefore thou hast Horns.

Moreover, there are not wanting some that foully bespatter *Chrysippus*, and tax him for having written many things obscenely : For that in his History of the Ancient *Naturalists*, he feigns many scur-

P p 2

rilous

rilous things of *Juno* and *Jupiter*; reciting in six hundred Verses those things which no other then a foul-mouth'd Person would have utter'd; fitter for a Brothel-House, then to be spoken of the Gods; though he applauds it for a Natural Allegory: For which Reason it was left out by those that collected the Catalogues of Books in those Times; for that neither *Polemo*, nor *Hypsicrates*, nor *Antigonus*, make any mention of it.

That in his *Common-wealth* he allows a Community between Mothers, Daughters and Sons.

And that he vents the same Paradoxes in his *Treatise of those Things which are to be preferr'd for their own sakes*.

That in his Book of the *Law*, he allows and exhorts People to eat their Dead.

In his Second Book of *Livelihood and Trade*, endeavouring to find out a way, how a Wise Man might deal in the World, and to what end he might be admitted to seek after Gain. If for the sake of a Livelihood, says he, Life is an indifferent thing. If for Pleasure's sake, that is also an indifferent thing: If for Virtue's sake, that alone is sufficient to render Life happy. Besides, the ways of gaining are very ridiculous; for if a Man be sup-
ply'd

ply'd by his Prince, he must creep and cringe for it; if he accept from his Friend, his own Friendship is bought; if he gain by his Wisdom, that also becomes Mercenary: And these are the Extravagancies which they lay to his Charge.

Now then to give a Catalogue of his Works, which are highly esteem'd; among others, we find 'em number'd up in this Order; *Logical Topics*; *Logical Questions*; *Philosophical Questions*; *Philosophical Considerations*; *Logical Terminations*; Six Books to *Metrodorus*; of *Logical Names*; his *Art of Logic* against *Zeno*. To *Aristagorus*; of *conjoyn'd Probabilities*, to *Dioscorides*.

The first *Syntaxis*; Of *Logical Moods*, relating to *Things*: of *Enunciates*: of *Compound Enunciates*: of *Connex'd Propositions* to *Athenades*: of *Negations*, to *Aristagoras*: of *Predicables*, to *Athenodorus*: of *Things according to Privation*, to *Tbearus*: of the *Best Enunciates*, to *Dio*: of the *Difference of Indefinites*: of *Things spoken according to Time*; in Two Books: of *Perfect Enunciates*, in Two Books: of *Truth disjoyn'd*, to *Gorgippides*: of *Truth conjoyn'd*, to the same Person; in Four

of Consequences: of the Number Three: of Possibles, to *Clitus*; in Four Books: of Significations, to *Philo*; one Book: What Things are false; in one Book.

The Second Syntax: of Precepts; Two Books: of Interrogations; in Two Books: of Answers; in four Books. An Epitome of Answers; in one Book: of Questions again; Two Books: of Answers, in One Book:

The Third Syntax. Of the Predicaments; to *Metrodorus*, in Ten Books: of Right and Crooked Lines, to *Philanthus*: of Conjunctions, to *Apollodorus*: of the Predicaments, to *Passylus*, in Four Books.

The Fourth Syntax. Of the Five Cases, in one Book: of Enunciates defin'd according to the Subject; in one Book: of Appellatives: of Explanation, to *Stefagoras*, in Two Books: A Logical Argument concerning Words; and Speech, which consists of Words.

The First Syntaxis. Of single and compound Enunciates, in Six Books: of Expressions to *Sossigenes* and *Alexander*, in Five Books: of the Inequality of Words, to *Dio*, in Four Books: of some Questions: of Solæcisms, one Book: Solæcizing Orations, to *Dionysius*: of Orations contrary to Custom:

Custom: Readings, to *Dionysius*.

The Second Syntax. Of the Elements of Speech; five Books: Of the Order of Words in those things which are spoken: Of the Order and Elements of those things that are spoken; to *Philip*, in Three Books, Of the Elements, to *Nicias*; one Book: of what may be said in reference to other things.

The Third Syntax. Against those that never divide: of Ambiguities, one Book: of the Connexion of Tropic Amphibology: An Answer to *Panthoedus* concerning Ambiguities: of Introduction to Ambiguities, in Five Books: An Epitome of Ambiguities, to *Epicrates*: Additions to the Introduction of Ambiguities: Logical Places for Orations and Tropes.

The First Syntax. The Art of weaving Orations and Tropes, to *Dioscorides*: of Orations, three Books: Of the Stability of the Moods, in two Books, to *Stefagoras*: A Comparison between Tropical Enunciates, in one Book: Of reciprocal and conjoyn'd Orations, in one Book, to *Agatho*: of consequent Problems, in one Book: of Conclusions, to *Aristagoras*, in one Book: That the same Oration may consist of several Moods, An Answer

swer to them that aver the same Oration may be Syllogistical, and not Syllogistical: An Answer to the Objections against Sillogistical Solutions: An Answer to *Philo*: Of Tropes, to *Timostratus*: Logic conjoyn'd, to *Timocrates* and *Philomathes*: Of Orations and Tropicks, one Book.

The Second Syntax. Of concluding Orations, to *Zeno*, in one Book: of primary Sillogisms wanting Demonstration, to *Zeno*, one Book: of the Solution of Sillogisms, one Book: of Fallacious Orations, to *Pasylus*: Of the Speculations of Sillogisms, Of Introductory Sillogisms, in Answer to *Zeno*, in three Books: Of the false Figures of Sillogisms: Sillogistical Orations by way of *Analysis*, in such as wanted Demonstration, that is, Tropical Questions, to *Zeno* & *Philomathes*.

The Third Syntax. Of incident Orations, to *Athenades*: In Answer to the Conjunctions of *Amenius*.

The Fourth Syntax. Of *Hypotheses*, to *Meleager*: Hypothetical Orations, relating to Introduction; Hypothetical Speculations, falsely superscrib'd to *Alexander*: Of Expositions, to *Leodamus*.

The Fifth Syntax. Of Introduction to Falshood: of Fallacy, to *Aristocreon*: In answer to those, who believe True and False

False to be the same thing, In answer to those that analyze a false Oration by way of Division, to *Aristocreon*: Two Demonstrations. that Infinities cannot be divided: An Answer to the Objections to the Division of *Infinite*: of the Solution of false Oration, to *Aristocreon*: A Solution of *Hedyllus Hypotheses*'s, to *Aristocreon* and *Apellas*.

The Seventh Syntax. In answer to those that affirm a false Oration has false Assertions: of Negation, to *Aristocreon*: Negative Orations, to *Gymnasius*: of pitiful Oratory, to *Stesagoras*: of Orations against Suppositions, and of Quiescents: of Involv'd, to *Aristobulus*: of Latent, to *Athenades*.

The Eighth Syntax. Of *Profitable*, to *Menocrates*: of Orations consisting of Infinite and Finite, to *Pasylus*: of the Argument call'd *Ontis*, to *Epicrates*.

The Ninth Syntax. Of *Sophisms*, to *Heraclides* and *Pollis*: of ambiguous Logical Orations, in five Books, to *Dioscorides*: In answer to the Art of *Arcefilaus*, to *Sphaerus*.

The Tenth Syntax. Against Custom, to *Metrodorus*: of Custom, to *Gorgippides*: Logical Places, which contain the

the four Differences, and Logical Questions here & there dispers'd, not reduc'd into one Body: Thirty nine Questions concerning *Enunciates*: In all, Three Hundred and Ten Logical Treatises.

His Moral Treatises were reduc'd under several *Syntaxes*:

Of which, the First contain'd, A Description of Reason; Moral Questions; Probable Questions; Definitions of Facetious; Definition of Rusticity and Homeliness of Style; Middle Definitions; Genetical Definitions; and Definitions in several Arts.

The Second *Syntax* contain'd a Treatise of Similar Things, and of Definitions, to *Metrodorus*, in seven Books.

The Third *Syntax* comprehended an Enumeration of bad Objections against Definitions; Probabilities for Definitions; of *Species* and *Genus*; of Divisions of Contraries; of Probables, relating to Definitions, *Genus's* and *Species's*.

The Fourth *Syntax*. Of Etymology.

The Fifth *Syntax*. Of Proverbs, of Poems; What Use to be made of Poems; Against Critics; Moral *Places*: For all manner of Oration, Arts and Vertues; of Utterance and Thinking; of Thoughts; of Doubting; An Answer to the Assertion, That a Wise Man never doubts; of Appre-

Apprehension, Knowledge and Ignorance; of Speech; of the Use of Speech; of Logic; of the Objections against Logic; of Rhetoric; of Habitude; of Diligence, and Sloth; Of the Difference of Vertues; That the Vertues are equal; of the Vertues, to *Potis*; Moral *Places*; of Good and Evil; of Honesty, Honour, and Pleasure. That Virtue is not the End; That Virtue is not the chiefly sought for Good; Of what Things are fit to be spoken.

F I N I S.
